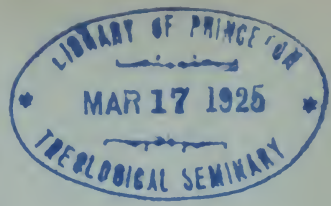




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The Outlook of Missions



VOLUME XVII

MARCH, 1925

NUMBER 3

The Tie That Binds



REV. CHRISTOPHER NOSS, D.D.

AMONG a group of American missionaries, who have recently voiced their opinions regarding the Japanese Exclusion Law, in *The Japan Times*, we find our Dr. Noss occupying the place of honor. This is as it should be, for he has made a sympathetic study of the people to whom he has been devoting his time, talents and energy for many years. Dr. Noss is not blind to the faults and failings of the Japanese, but he also gives due credit to their many noble qualities of heart and mind. Japan's best and most sincere friends are not those who overflow with fulsome praise, which is often merely flattery, but who speak the truth in love, with the sole desire of enriching the characters and lives of its people.

If there are men and women in Japan who know and understand the people, they should be the missionaries. They are in Japan not for profit or pleasure, but simply to make known the saving truths of the Gospel. This is the aim and glory of the missionary enterprise. No wonder, then, that the missionaries share in the feeling of sorrow that anything should be done by a nation like the United States to take the edge from Christian endeavor or dim the friendship between two countries so mutually interdependent.

May every effort to promote cordial relations between Japan and America receive the hearty praise of all the people on both sides of the Pacific.

"The Martyr of Huping"

This new book is the *Life Story* of MISSIONARY WILLIAM ANSON REIMERT, who was shot by a bandit soldier on the campus of Huping Christian College at Yochow City, China.

A BOOK WITH A SOUL IN IT

Eighteen Chapters

Thirty Illustrations



REV. WILLIAM ANSON
REIMERT

What is Said About the Book

Dear Dr. Bartholomew:

I feel deeply constrained to thank you for your labor of love in writing the life of Brother Reimert. Your presentation of that noble character takes fast hold of all that is best in me and quickens in me the desire and the determination to do more for the blessed Kingdom of God which Brother Reimert loved so well. Every member of the Reformed Church in the United States should read your volume. Every member of our Sunday Schools should be familiar with the story of this man's life and final sacrifice. Let no one miss the glory of such a beautiful life in Christ Jesus.

With supreme appreciation,

WILLIAM EDWIN HOY.

I know of no reading matter that can arouse the missionary concept in the minds and hearts of our ministry to a fever heat *better than this precious volume.*

CONRAD CLEVER.

It is a wise move to put in permanent form the life of a hero like Brother Reimert was. The reading of his faithful career will be an inspiration to do bigger and better things for the Master across the seas. You have done your part well, the printer need not be ashamed of his work, and Elder Truxal will ever be remembered for his unselfish generosity.

GUSTAV R. POETTER.

The story is well told. I like the brief chapters and the setting given to the story of Mr. Reimert in Chapters 3-6. Chapter 8 is thrilling and the statement of the tragic death touches one's heart deeply.

RUFUS W. MILLER.

Having known Rev. William A. Reimert personally it will be one of the cherished volumes of my library.

DALLAS R. KREBS.

"The Martyr of Huping" is very well done indeed. I read it through from cover to cover this morning. I am so glad you did it. It will do so much for the cause of Foreign Missions in our Church. Later on I want to order some copies for circulation in Christ Church.

HENRY I. STAHR.

It is a well prepared book and very interesting reading. We are now reading it in the family, and will also recommend the reading of it in the families of our church on Sunday morning when we have our Foreign Mission Day service.

D. G. GLASS.

You have rendered a real service to the Church and especially to the work of Foreign Missions in the production of this volume. Its message has helped me very much. Thank you for sending it.

C. D. KRESSLEY.

A beautiful tribute to the memory of martyr Reimert—and so interesting was it to me that I read every line before sunset. After I read it I said to myself, "Why not make an effort toward getting a copy of this book into the homes of our Reformed people?" I am going to try it.

B. R. CARNAHAN.

The price, 60 cents, postpaid, is fixed with no idea of any profit, but solely for the good the book can do.

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.—Hebrews 4:16

Dear Friend, whose presence in the house,
Whose gracious word benign,
Could once at Cana's wedding feast
Turn water into wine:
Come, visit us, and when dull work
Grows weary, line on line,
Revive our souls, and make us see
Life's water glow as wine!

—JAMES FREEMAN CLARKE.

"Do not feel responsible for your prayers, or the answer to them. God alone is the planner and knows best. Love, rejoice, and be thankful for the unfolding of His plan as you see it."

"If a wren can cling to a spray a-swing
In a mad May wind, and sing, and sing
As if she'd burst for joy,
Why cannot I contented lie
In his quiet arms, beneath his sky,
Unmoved by earth's annoy?"

Our Christian creeds and confessions represent the survival of the fittest, it is true. This does not mean, however, that they are the fittest for the purposes of conflict with the materialism and indifferentism of today.

—GEORGE R. MONTGOMERY.

Do we pray for God's ministers and missionaries as frequently and fervently as we should? It is easy and common to criticize, but far better to agonize in prayer for them.

"There are as many temperaments as there are men, and each has his own problems and his peculiar way of expressing the spirit of Christ."

Go to nature, you wrinkled, careworn, care-torn souls, and consider the workings of the Lord in the flowers of the field! This is the real "nature cure," and it has the advantage of being recommended by the Saviour himself. We are to sit down in the presence of the wild flowers, and seek their secret, and ask what suggestion they have to make for the living of an acceptable life in Christ. —J. H. JOWETT.

I hear Thy voice within the silence speaking,
Above earth's din it rises calm and clear;
Whatever goal my wayward will is seeking,
Its whispered message tells me Thou art near.

I am not belittling wealth. I am not saying that there is any glory in being poor. But I am saying if you take it as a supreme objective of life you have gotten off on the wrong foot, you have taken the wrong key to happiness. The thing to do is to decide that so far as you are concerned you are going to put your life into some enterprise that brings joy and service and blessing and help to your fellow men.

—A. W. BEAVEN.

"Oh, think to step ashore,
And that shore heaven:
To clasp a hand outstretched,
And that hand God's:
To breathe new air,
And that celestial air:
To feel refreshed,
And know it immortality!
Ah, think to step from storm and stress
To one unbroken calm:
—To wake, and find it glory!"

A good conscience is one that has been cultivated, not left to lie fallow or grow up weeds. It has been taught to make right moral decisions regarding man's relationship to God and man.

B. T. KEMERER.

One smile can glorify a day,
One word new hope impart;
The least disciple need not say
There are no alms to give away,
If love be in the heart.

—PHOEBE CARY.

God of the trees,
Give me the dance of their boughs
Whenever the wild wind blows;
And when the wind is gone, give me
Their beautiful repose!

The Prayer

L ORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ our Lord. Amen.—*Book of Common Prayer.*



The Outlook

of Missions

VOLUME XVII
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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

DR. NOSS DISCUSSES THE JAPANESE IMMIGRATION ISSUE

CERTAINLY only good can come from a frank exchange of opinions between Japan and America. It is quite clear that as between individual Japanese and individual Americans complete mutual acquaintance is usually all that is necessary to bring about a hearty friendship. The same is no doubt true of the relations between the two nations.

There are sinister influences abroad whose aim it is to prevent such friendship. It behooves both nations to be thoroughly alive to the fact that the Machiavellians who brought on the last terrible war are not yet all dead. There are many Europeans who imagine that it might be a good thing for the rest of the world to have the strongest nation of the East and the strongest of the West get into a violent conflict and proceed to bleed each other white. And these enemies of the whole human race are abetted, more or less unconsciously, by some in our own midst, on both sides of the ocean—militarists who crave advancement, managers of plants available for the manufacture of munitions who need dividends, desperate statesmen who, by raising the specter of a foreign menace, seek to divert attention from the real evils which they themselves have brought upon society—not to speak of roguish journalists who exploit the foolish fears of the multitude at a penny a thrill. When one realizes the presence of all these impulses, which often, deep down under the surface, move men otherwise excellent and irreproachable, one recalls the words of the ancient litany: "From all impure lusts and desires, and from all the deceits of the world, the flesh and the devil, Good Lord, deliver us."

In response to your cordial invitation, allow me to write briefly of the causes

of the present unhappiness, first on the American side and then on the Japanese, as they appear to one who is now spending his thirtieth year as an American missionary in Japan.

The Ignorant Mass

First is *general ignorance of things Japanese* on the part of most Americans, which renders them liable to be stamped. The Japanese have so eagerly studied English and so diligently investigated America that one is tempted to say that their scholars know us better than we know ourselves. It is regrettable indeed that so few Americans have reciprocated. Yet the difficulties in the way of the mastery of the Japanese language, fearfully and wonderfully made as it is, are so enormous that one cannot altogether blame the Americans for neglecting the study. To Japan belongs the distinction of having the most difficult language on earth. It is no doubt a great asset to the military staff in keeping the country impregnable, but the nation must pay the price of this luxury. If she has not the courage to discard her outworn Chinese garb, which never was a becoming costume, she must be prepared to take the consequences. There are so few Americans who can read the literature and "control" what the propagandists choose to say, that the masses are, so far as Japanese affairs are concerned, credulous and easily bamboozled, like a lot of Russian muzhiks. Soon I am to go home on furlough, and I know what will happen, I shall hear so many silly tales about the Japanese that by way of reaction I shall have to become an indignant partisan on their side. Casual acquaintances will suspect me of being in the pay of the Japanese Government!

Dogmatic Error

Second is the *psychic state that usually results from a war*. The impatient spirit of the soldier diffuses itself throughout society. The keynote is, "Off with his head!" Even in the Church the heretics are hotly pursued. The Klan is out to exterminate everything that is "off color." Also there has been a steady infiltration of the poison of race-prejudice. It is said that the German Emperor once bought and distributed 30,000 copies of Chamberlain's "Foundations of the Nineteenth Century," which was little more than an elaboration of the thesis that the white race is immeasurably superior to all others. This same obsession proved the Kaiser's undoing; for, I am convinced, the history of the conflict might have been very different if he had treated the yellow race decently and had not raised the cry of "the yellow peril" and all that. The notion that the white race is inherently superior is a sheer dogma, without a bit of biological or anthropological evidence to support it. It has had sufficient influence to put its stamp on the new immigration act, which plainly discriminates against all who are not "Nordics." Let us trust that this attack of racial megalomania is acute and not chronic. It will soon pass. It is not race but religion, not caste but culture, not lineage but language, that fixes the character of a man or a people. In choosing Nordics the Americans are on the wrong track. But Japan should not withhold her sympathy from America in the present crisis. In Japan there is a perfectly homogeneous population. In America it is a matter of urgent necessity to secure a measure of homogeneity.

Right Must Triumph

Third is the intense dread that the politicians of both leading parties have felt of offending California. Eight years ago, and again four years ago the presidential election was decided by that commonwealth. Hence the designing politicians of California were in a position to coerce Congress. No doubt there are many who honestly believe immigration from Asia to be a menace. But it is by no means certain that the majority even of

the Californians feel that way. The situation is one that readily serves the purposes of an adroit and unscrupulous politician. Those whom he attacks, the Japanese, have no votes, and cannot strike back at the polls, while he poses as a particularly vigilant patriot. Thus the "rider," absolutely prohibiting all immigration from Asia, was foisted upon the revised immigration act. We Americans ought to be ashamed that such a proposition can be forced through, against the will of the majority of the people. But a victory like that usually turns out to have been in reality a defeat.

The masses of the American people, especially those east of the Rocky Mountains, have hitherto hardly known of the existence of the "Japanese question." About one-third are members of the Christian Church, whose fundamental principles are utterly opposed to racial discrimination. When they are once awakened to the true situation, the question will be settled, and settled justly. They are a minority; but they can easily command a majority when conditions are right. They fought long for the prohibition of alcoholic liquor, and without success, until industrial and military leaders began to fear for their complex machinery, and the man on the street saw the peril from drunken chauffeurs. Then the day was won. So also those who take a just and sane view of racial relations are sure to be reinforced in time, especially if Japan continues to take the right attitude.

* * *

Last summer the "Mission" to which I belong was sending this message to various groups of young Americans met in conferences: "Since your Conference met a year ago we have witnessed the fortitude of Japan under an unprecedented disaster and her dignity in the face of what she considers to be a national affront. We send you the message that here is a people whose friendship should be cherished by America, and whose help is needed in order to save the world. One of our Japanese pastors has just said: 'We Christians on both sides of the ocean must get together to save both

these nations.'” The following are some typical replies from the Christian young people of America: “No sooner was it read than it was strongly applauded, and immediately thereafter the Conference Chairman was instructed by motion, on which there was unanimous rising vote, to write to you that there was no question about where the Reformed Church in the United States stands in this matter, and that we believe in justice, brotherhood

and fair play, and that we are looking forward to the triumph of the Gospel of Love.” “The heart of America is not in sympathy with the policy of national selfishness adopted for the time being by the American Congress.” “We feel that the whole matter will gradually clear as political America understands Christian America better.”—*The Japan Times and Mail*.

MOHAMMED AND THEOPHILUS

OVER one hundred children and young people come to our house daily to receive instruction. These children represent different races and religions. They are Arabs and Turks and Assyrians and Armenians and Chaldeans and Indians and Greeks and Jews and Moslems and Protestants and Catholics and Gregorians and Nestorians and Greek Orthodox. These races and religions are antagonistic and throughout the centuries these people have hated one another. In our school the barrier of hatred is broken down and these children for the first time learn to love one another. How they learn to love one another is best shown by telling you about two bright boys who are in our school. Their names are Mohammed and Theophilus.

Mohammed is a Moslem, as his name at once tells us. The name that was given him was that of the great prophet who founded Mohammedanism and in whose religion he was born. Theophilus, the name of the other boy, is a Christian. He was named after that unknown person to whom Luke, the Evangelist, dedicated his two books which are in our New Testament.

These boys are about twelve or thirteen years of age and are thrown together in the same class. Both come from high and influential families. Mohammed comes to school every day on his bicycle, which is a curiosity and a novelty to most of the boys in the school. Mohammed is of pure Arab stock and his ancestors for over a thousand years, it may be, have been Moslems, turning toward Mecca whenever they prayed. Theophilus, on

the other hand, is the son of the arch-deacon of Julan, a Nestorian bishop, who came to Baghdad with the refugees from Urumia. The family tree would show that Theophilus descended from a people who have been Christians since the third or fourth century of the Christian era. The fact that the father of Theophilus held a high position in the Nestorian church puts him on a level with the social status of Mohammed.

Anyone looking at these two boys at once can see that they belong to two different races as well as two different religions. Mohammed has the Semitic features, the features of an Arab. His hair and eyes are coal black and his skin is somewhat dark, while his physiognomy is like the man you meet in the desert. On the other hand, Theophilus has a very fair skin, bright blue eyes and light hair, indicating that he belongs to the Aryan race.

These two boys are in a class I am teaching. Mohammed for a few days after he came to school had no book out of which he could recite and so I asked



ON THE TIGRIS NEAR BAGHDAD

him to sit in the vacant seat with Theophilus. Presently the religious and racial antagonism came to the surface and showed itself clearly and unmistakably. Mohammed showed no willingness to move in a seat with a Christian, and after he had moved he showed no readiness to look out of Theophilus' book. This could easily be understood. Moslems not only hated Christians, but the fanatic Moslems also cursed them. And then there is no natural affinity between an Arab and an Aryan race.

Now the conduct of Theophilus was not much better. He seemed to resent this intrusion, and was not too willing to share his book. It was the Moslem Turks who drove his parents from their happy home in Urumia and it is the Moslem Persians who prevent their return. Thus these two boys could not help but dislike each other when they were first thrown together. They had inherited a racial hatred and a religious antagonism. It was in the blood. Then, too, each was brought up in a way so as to look upon the other as unfriendly.

When Mohammed's turn came to recite Theophilus found an opportunity to give vent to his pent-up feelings. We had the word "forgive" and I asked Mohammed what "forgive" means. He hesitated, and before he could give an answer, Theophilus raised his hand and said, "He can't know."

"He can't know!" Mark the words: it is not "He doesn't know." These words I shall never forget. There flashed through my mind then and there the whole history and tragedy of the Near East. I saw in the faces of these two young lads and in their actions an epitome of the land and it gave me a vision of our missionary work. "He doesn't know," is what we would have expected as an answer from the son of a priest who has been taught in the doctrine of forgiveness; but when he said in regard to Mohammed, "He can't know"—that told me a story of inherited hatreds.

This happened seven weeks ago, when these two boys were first thrown together. Today they are bosom friends. They have learned to like and love each other.



THEOPHILUS AND MOHAMMED

The one stands up for the other and is willing to defend him. The hatred which they had inherited each against the other and that which had been taught them by their elders is gone. Mohammed has taught Theophilus to ride his bicycle, and the only boy in the school as far as I have observed to whom this coveted privilege was extended. And the other day when I wanted to take the picture of Theophilus he said: "Wait until I fetch my friend." And who do you suppose he called? Mohammed—his friend.

CALVIN K. STAUDT.

Baghdad, Iraq.

THE FLAG FOLLOWS THE CROSS

I HAVE had twenty-one years' experience amongst natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native and I have lived, dined and slept with the cannibal. . . . But I have never yet met a single man or woman, or a single people, that your civilization, without Christianity, has civilized. . . . Gospel and commerce, but it must be the Gospel first. Wherever you find in the Island of New Guinea a friendly people that will welcome you, there the missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the Cross.—*James Chalmers, Missionary and Martyr.*

NEW MAP OF OUR CHINA
MISSION
SIXTY CENTS, POSTPAID

Home Missions

CHARLES E. SCHAEFFER, EDITOR

THE GROWING SPIRIT OF UNITY IN HOME MISSIONS

FOR three days beginning January 13th, representatives of 27 denominations and 63 boards discussed in an earnest and brotherly spirit the great questions facing the home mission agencies of the United States. The occasion was the 18th Annual Meeting of the Home Mission Council and the Council of Women for Home Missions.

That the day of interdenominational co-operation is here was the declaration of Dr. John M. Moore, pastor of Marcy Avenue Baptist Church, Brooklyn, N. Y., at the opening session. "Denominations may still exist without apology," said Dr. Moore, "but sectarianism must now contend with a well established Christian public opinion. It can no longer be permitted to set separate bodies of the church off against each other as rivals and competitors. The scientific method, the social passion, and the rising spirit of co-operation have ushered in a new day for home missions. The new home missions," said Dr. Moore, "undertakes, on the basis of carefully ascertained facts as to spiritual and social conditions, to realize in the life of America the ideal of Jesus Christ, through the co-operation of all the agencies that make for personal character and human brotherhood with each other and the loving spirit of God."

As one who has been in close touch with field conditions for a number of years, Dr. C. E. Vermilya, Executive Secretary of the Home Missions Council, stated in his address in the joint session of the two Councils that a growing conscience in religious groups in America is guaranteeing a closer affiliation of the denominations of Protestantism. In seven States Home Missions Councils composed of representatives of all Protestant bodies are operating to vindicate Dr. Vermilya's conviction. Responsibility for neglected fields is being assigned to and accepted by particular denominations. Dr. Vermilya declared that the churches must

either guide in this movement toward a needed unity in Christian effort or they will be repudiated and miss a great opportunity to inspire a new confidence in the power of Christianity to develop a real brotherhood.

The growing spirit of co-operation of the different denominations was traced historically by Dr. L. C. Barnes, of New York, from the movement in Maine in 1890 that resulted in real co-operation of five denominations. "In more than one great reform," said Dr. Barnes, "that easternmost state has set a pace for the nation, thanks to its Neal Dow and Alfred Williams Anthony. 'As goes Maine, so goes the country.'"

At an early session a committee was appointed.

(1) To define, for different types of communities, when competition and over-churching shall be held to exist.

(2) To define, for different types of communities, what should be regarded as the medium essentials of adequate occupancy of a field.

(3) To suggest principles of procedure with respect to competition for action by the Council and the individual Boards.

While the purpose of the two Councils is not the breaking down of denominational lines, as was stated in one press dispatch, there is a growing conviction that workers in the common home mission task should be mutually helpful rather than ruinously competitive in spirit and action. The church boards of the two Councils are carrying forward home mission work on a co-operative basis in the following directions: in eight government Indian schools the directors of religious work are paid from a joint treasury. From information secured in Europe and Ellis Island newly arriving immigrants are being helped through notices sent to pastors of their churches in the community where they locate. The missionary work in Santo Domingo is conducted by a joint

committee representing the various boards concerned; the districting of Porto Rico with assignments of responsibility and a paid secretary for the union work; the support of a joint theological seminary at Rio Piedras in which all denominations concerned unite; the establishment of the Interdenominational Council in Spanish-speaking Work in the Southwest; the organization of seven states on the "Every Community Service" plan.

Dr. M. P. Burns, of the Methodist Board, speaking upon co-operation in city work, said that the churches could Christianize America within twenty-five years, if they would co-operate rather than compete. In many cases, he declared, laymen in local congregations presented the chief obstacle of co-operation.

The Committee on Work Among Orientals in the United States, reporting through its chairman, Dr. George L. Cady, expressed the judgment that the results of congressional bungling of the Japanese immigration problem were already calamitous. The act of Congress passed for political ends over the protest of President Coolidge, Secretary Hughes and the Christian Churches of the country is one we are likely long to regret. The ends sought could have been attained in far easier and better ways, and even had the Japanese been put upon the same percentage basis as other nations, it would

have meant the admission of only 146 Japanese immigrants per year.

The Committee on Mormonism, through a report prepared by Dr. Edward Laird Mills, said that 1,800 missionaries are maintained by the Mormon Church but that the results of the work are disappointing to the Mormons. The Mormon mission in Japan has recently been withdrawn. There is a continuing drift toward the Christian emphasis in Mormonism, also a slight recrudescence of polygamy which is proving to be a source of annoyance to Mormon leaders.

"The prevailing anti-Semitism in many European countries and the evidences of the same spirit here," said the report of the Committee on Work Among Hebrews, "make it incumbent upon the churches to oppose such propaganda. We should actively and emphatically inculcate the spirit of friendliness and good-will and thus redeem the name of Christ in the eyes of Jews from association with prejudice, injustice and repression." The fact that such a large proportion of Jews have abandoned the synagogue makes it a duty of all denominations to undertake a definite ministry to Jews in their respective communities.

Bishop Francis J. McConnell, in an address upon evangelizing America, put much emphasis upon the fact that so-called "Christian love" would never get



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ATTENDING
THE
HOME
MISSIONS
COUNCIL

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us very far with the evangelization of the various race groups in America until it came to embrace a genuine respect for individual human beings regardless of the color of their skins. America, he declared, is in many respects as thoroughly pagan as any of the national groups to which we are now sending foreign missionaries.

Considerable attention was given to the increasing importance of work among Mexicans in the Southwest and steps taken toward the employment of an executive secretary for the Interdenominational Council on Spanish-speaking Work in the Southwest to handle the interdenominational aspects of the work.

The conferences on leadership were featured by the addresses of Dr. John A. Marquis, General Secretary of the Board of National Missions of the Presbyterian Church, U. S. A.; Dr. L. O. Baird, Superintendent of the Northwest of the Board of Home Missions of the Congregational Church, and Mr. M. Glenn Harding, Executive Secretary of the Student Fellowship for Christian Life Service. Dr. Marquis gave an effective setting for the discussion when he urged a Christian leadership that contemplated not only a church need but a profound world need.

Mrs. Fred S. Bennett, Vice-President of the Board of National Missions of the

Presbyterian Church of U. S. A., in the closing address of the meeting, in her characteristically effective way, urged the importance of adopting methods to the ever-changing social and psychological conditions. Less stress upon establishing of projects and more effort to acquaint workers with trends of modern thought and methods was recommended.

Plans were also adopted providing for two large interdenominational National Missions Conferences. These are to be held in Dayton, Ohio, March 15th to 17th, and Louisville, Kentucky, March 19th to 22nd. The object of these gatherings will be to provide information as to the real needs at home, and help for local workers, through daily conferences. No solicitation of funds is contemplated.

Joint field studies of Minnesota, Wisconsin and Nevada were approved. These studies will be made in early summer, with a view to developing permanent plans for co-operative work on the part of the state administrators. Board representatives will be present to participate in this work.

Dr. Charles L. White was elected President of the Home Missions Council and Mrs. John Ferguson President of the Council of Women for Home Missions.

MISSION WORK IN DETROIT

Four of our Detroit pastors gathered in their regular meeting about the luncheon table. It was of special interest because of the presence of the Rev. Paul T. Stoudt, who represents the Dexter Boulevard Mission. He and his work were given the chief place upon the program. Pastor Stoudt and his wife are encouraged by the cordial reception given by the people of the community. His workers have canvassed the neighborhood and now he is following up very industriously. The results are apparent, in the attendance at both the Sunday School and Church services. The other pastors are very busy with crowded programs and reported encouraging progress. Detroit offers an unusual mission field. It is growing in population at the rate of

100,000 each year. Dwellings are being erected by the thousands. New sections spring up over night. The 15 denominations which constitute the Council of Churches have been opening 25 Churches each year for the past 5 years. This does not meet the need. The Reformed Church could easily establish 5 or even 10 promising missions, distributing them over the city so as to be convenient for the thousands of our people who are locating there. It offers an unusual opportunity. The superintendent of one of the most aggressive denominations has adopted a plan by which the established congregations adopt missions, giving very substantial aid which is returned as the mission grows. If half a dozen of the larger Churches in the east would offer

(Continued on Page 116)

OUR HOME MISSIONARY FOR THIRTY YEARS

REV. DR. ALEX. HARSANYI, senior of the Hungarian Protestant ministers in this country, has just been celebrating, in his new congregation, at Ashtabula, O., the thirtieth anniversary of his ministry in the service of the Board of Home Missions of the Reformed Church in the United States. Impressive services were held at this occasion in the Hungarian Church at Ashtabula, which was fittingly decorated with palms, ferns and potted flowers. The officials of the Board of Home Missions had previously, when Dr. Harsanyi resigned as editor of the Hungarian Church paper, congratulated the Doctor for his long and faithful services in the home mission field, assuring him of their highest esteem.

Dr. Harsanyi came to this country in 1894, arriving in New York on the 26th of October. He received his college and seminary education in Debreczen, which is one of the largest cities in Hungary, with nearly 100,000 inhabitants, most of them being members of the Reformed Church. The Reformed Church of Hungary maintains in this typically Calvinistic City two "gymnaziums" (colleges), seminary, a university, and some 50 or more public schools. His ordination took place on the 25th of November, 1894, at Cleveland, O., when he was received into *Érie Classis*.

Upon his arrival in this country, Dr. Harsanyi was commissioned by the Board of Home Missions to take charge of the Hungarian work at Cleveland, Ohio, where he served as missionary for three and one-half years. In 1898 he was transferred to South Chicago, Ill., where he successfully organized the congregation and built a neat little church. He made extensive trips from Chicago—visiting nearly all the Hungarian colonies in the Western States,—preaching the Gospel to thousands of Hungarians scattered in towns, cities and villages. As the result of his faithful work, a number of new missions were soon organized for the Hungarians in and around Chicago.

In 1903 Dr. Harsanyi was challenged by the Board of Home Missions to accept an invitation from the Hungarians in

Homestead, Pa. In this industrial center Dr. Harsanyi was the beloved pastor for nearly twenty years. A strong, influential and representative congregation and a fine church building are the memorials of his and his wife's long services in Homestead.

Dr. Harsanyi has been for seven years also the editor of the *Hungarian Press* and Reformed Church paper and the director of religious literature for the Hungarian Protestants in this country. He is the author of a dozen or more religious and temperance books, which have gained large circulation among the Magyars in America.

In critical and decisive times Dr. Harsanyi was always loyal to the Reformed Church. He has given an example to other ministers how they can serve the best interests of their countrymen, being at the same time loyal to the ideals and institutions of the new country, which the immigrants adopted, instead of the one they have left behind.

Dr. Harsanyi has a son, who, true to the traditions of the family, is also a minister, serving the Hungarian congregation at Canonsburg, Pa. Dr. Harsanyi's parents are still living in Hungary, his father a minister for sixty years in a large congregation, having reached the ninety-fourth year of his age. The OUTLOOK OF MISSIONS extends to this faithful servant of Christ and to all his dear ones the gratitude and felicitations of the Reformed Church, of which he has proved to be such a useful and consecrated minister.

JOINT FIELD STUDIES

Arrangements have been made for a joint field study of Minnesota and Wisconsin during the coming Summer. The dates for Minnesota are May 31st to June 8th, and for Wisconsin from June 9th to 16th.

NOTES

Rev. E. D. Wettach, D.D., pastor of the Mission at Youngstown, Ohio, is just launching a canvass outside of the membership for the new Third Reformed Church building. He will let anyone "in on the ground floor" on payment of \$1 for a brick and he will let you have as many bricks as you desire at the price designated.

* * *

Grace Mission, Canton, Ohio, of which the Rev. E. E. Koepf is the pastor, is known as the "Church with the Chimes." These chimes were given by Mr. William Cook as a memorial for his mother and can be plainly heard for many blocks. They have already proven a great blessing to the church. With their modern equipment this Mission is able, in a measure, to take care of the social and recreational activities of the community. The pastor and Mrs. Koepf are taking care of all the athletic activities. There are several live gymnasium classes. A teacher training class and also a class in religious instruction have been organized. The Sunday School has organized an absentee system by which an accurate account of all scholars is kept.

* * *

The two Mission Churches in Toledo, Ohio, Grace, of which Rev. Ellis Hay is pastor, and Memorial, of which Rev. O. M. Pioch is pastor, joined with the other three congregations in a Union Reformation Day, in First Church, on the evening of January 25th. The chorus rendered Mendelssohn's "St. Paul." Rev. Ellis Hay spoke on "The Character of Paul;" Rev. O. M. Pioch spoke on "Zwingli." Rev. L. Bogar also spoke and his Hungarian choir sang an anthem. Such a union service is an admirable way of observing Reformation Day where we can group our Reformed Churches.

* * *

The Milton Avenue Mission, Louisville, Ky., of which Rev. C. J. G. Russom is the pastor now has a pastor's assistant in the person of Miss Dorothy Hatfield, a graduate of the Philadelphia Presbyterian and Reformed School for Christian Workers.

Rev. Charles H. Reppert, of Stony Plain, Alberta, Canada, in his report to the General Secretary stated: "The work here in some respects is very difficult, especially in winter, due to the great distance that the members live from the church, also the distance of the two congregations from each other. To visit all my members I must travel over an area 14 miles wide and 50 miles long. The distance between the two congregations is 25 miles. But, regardless of these difficulties, I am well satisfied and happy in my work here."

* * *

The Superintendent of our Department of the West, Dr. John C. Horning, and Mrs. Horning, sailed on the S. S. "Rotterdam," February 4th, for a delightful three months' trip to Europe and the Near East.

* * *

The Brotherhood of St. Mark's Mission, Lincoln, Neb., of which Rev. A. R. Achtemeier is the pastor, has recommended the tithe for the month of March, to all members of the congregation who are not regularly tithers. It is hoped that by this means the total amount of the Apportionment will be paid.

* * *

An attractive seven page folder has been distributed by Trinity Mission, Detroit, Michigan, of which the Rev. F. W. Bald is the pastor, and which claims to be "At the Heart of the Community." All the organizations, with their officers, are listed. People from twenty different denominations are now at home in this congregation. The most active organization is the Sunday School, with an enrollment of 681. The Christian Endeavor Society has 50 members. The pastor is ably assisted in the many activities by Miss Alvina Hannig.

* * *

The report of Rev. J. P. Bachman, pastor of Emanuel Mission, Allentown, Pa., shows that 61 new members were received in 1924, making the membership now 318. The class of catechumans exceeds 30 in number.

On January 18th, Lic. Theodore C. Weimer, of Bridgeport, Conn., was regularly ordained and installed as Associate Pastor of the Fern Rock Mission, Philadelphia, by a committee composed of Revs. Clayton H. Ranck, L. S. Drumheller and the pastor, Rev. H. G. Maeder. A particular feature of the service was the presence of Mr. Weimer's father, the Rev. H. G. Weimer, of the German Reformed Church, of Bridgeport, Conn.

On January 11, the Reformed Churches of Salisbury, Kannapolis, Concord and Charlotte, N. C., began a friendly contest which is to continue through April on the following points: 1, number of new scholars; 2, average attendance; 3, per capita offering; 4, number of lesson helps brought by schools; 5, on time; 6, morning Church attendance. Those who are participating are expecting interesting times as the contest gains momentum, and splendid results are hoped for.

IMPORTANT RESOLUTIONS

THE General Council of the Presbyterian and Reformed Churches, which met in Richmond, Virginia, February 17th-18th, adopted the following resolutions pertaining to rules of comity, and ordered the same to be presented to their constituent bodies for approval:

1. Where Presbyteries or Classes belonging to the General Assemblies or General Synods cover the same ground, they are advised to endeavor, either as Presbyteries or Classes or through their committees, to agree, as brethren, to have the efforts of one church expended in certain fields and the efforts of the other churches expended in certain other fields, within their common bounds, so as to prevent hurtful rivalry or antagonism.

2. Where there are weak churches which, standing each alone, cannot support a minister, but which can be grouped with churches connected with some other Assembly or Synod so as to form one ministerial charge, the Presbyteries or Classes having jurisdiction are advised to allow such churches to be grouped under a minister from either body, to whom their respective Presbyteries or Classes are willing to give them in charge, the contributions of such churches to the general benevolent funds to pass through the channel appointed by their respective Assemblies or Synods.

3. In towns of less than 5,000 inhabitants, where any church is already at work, the others shall not enter without conference and agreement with the church occupying the field.

4. In a community where any one of the constituent churches has a church, and the community is not capable of supporting more than one church of the Reformed faith, the people of the community should be encouraged to connect themselves with the existing church,

with the understanding that a fair exchange will be encouraged in other communities.

5. That the Supreme Judicatories of the several churches recommend their church members, when moving into new communities in which there are no congregations of their own church, to unite, for the time being, with some other Presbyterian or Reformed Church, if such there be.

6. That the Synods are hereby directed each to appoint three representatives to act with representatives of other Presbyterian and Reformed bodies in constituting a Joint Advisory Committee of Comity, for the purpose of effecting a fair exchange of churches, to discourage overlapping of Home Mission forces, to settle cases of friction and promote other phases of co-operation in Home Mission work, the Joint Advisory Committee to report to each of the appointing Synods; and that the National or General Boards be directed to add one or more members to the Joint Committee on Comity.

7. That in any community where any Presbyterian or Reformed Church is at work among any racial group of foreign people, no other Presbyterian or Reformed Church shall open a work for the same people, unless the population of said group of foreign people in the community shall exceed 5,000.

8. In communities having churches of two of these denominations, where one church is weak and the other strong, and where that one church would be sufficient for the needs of the community, exchanges should be advised and encouraged to eliminate such overlapping. This should be accomplished by bringing a weak church in one community into fellowship with a stronger, as an exchange for a similar yielding in another community where the reverse as to denominational strength is true. In this way neither denomination concerned will suffer loss. Where the weaker church in either case receives aid from a Home Mission Board, this Board shall no longer grant such aid after the exchange is agreed upon.

CHRISTMASING WITH THE WINNEBAGOES

Theodore P. Bolliger, D.D.

FRIDAY before Christmas had come. The thermometer had been jumping up and down for some days; mostly down. Sixteen degrees below zero was not so bad, but on the day of the big Christmas doings at the Winnebago Indian School, located at Neillsville, Wisconsin, the trusty mercury took a nose-dive and hit 30 below. With old Fords, or horses still older, the parents had come long distances to take their children home. Folks who have not driven a Ford without alcohol in the radiator when it is 30 below zero, have several mean experiences yet awaiting them. The Indians that day got them in wholesale lots. One man with wife and small children was nine hours in going 16 miles. Others did not do quite so well. But somehow or other nearly fifty fathers and mothers and brothers and sisters managed to get to the celebration on time. They wanted to see the tree with its glitter and many colored baubles, hear their children in their songs and exercises, and take them home for two weeks. Perhaps many of them also had the secret hope of getting some useful present for themselves, such as a blanket, or mittens, or woolen socks. The fame of the Christian programs of the Indian School also attracted a goodly number of the townspeople, so that the two large school rooms were packed.

The program which was presented was thoroughly Christian. It was the Christ babe and the Christ spirit which was dominant. By song, dialogue, tableaux, and pantomime, the entire Christmas story was enacted again. Shepherds, angels, wise men, villagers, Joseph and Mary, and the Light from the manger, passed before our eyes. Even the shepherd dog lay down and slept at just the right time, and jumped up when the star appeared. I can understand how the folks in charge could drill the children to do so well in their parts; but how the dog got the idea was beyond me. The black hair and copper-hued skins of those who took part and the white or bright colored costumes that were worn, gave the tableaux an

atmosphere of Oriental reality that was very impressive. More than once an audible gasp of surprise was heard from the audience. Among the many Christmas services that I have seen, none surpassed the program of those Indian children in charm and effectiveness.

Not until the religious exercises had closed with prayer and the benediction, were the gifts distributed. Thanks to the liberality of friends throughout the Reformed Church, it was possible to give to each one of the 81 scholars a big bag filled with things to eat, or to play with, besides needed things to wear. Much to the hilarity of the Indians, the serious faced parson from Madison pulled from his bag a little donkey who shook his head with all the solemnity of a judge, and then the bag still contained a little bucket and shovel and lots of stuff to eat. Neither were the Indian parents forgotten, and everyone was made to rejoice.

During the progress of the evening it had become steadily colder. No one could start for home that night any more. But where should the forty to fifty Indian guests be put? There were no beds nor blankets for so many; but the school rooms and play rooms were warm and there was plenty to eat. That simplified the problem. Hay was brought from the barn and scattered upon the floors, and wrapped in their overcoats and blankets, the visitors slept about as comfortably as at home. They had just such accommodations as Joseph and Mary had that night so long ago, and they were content. The next morning, as fast as the Fords could get started, the parents left for home with their children. Some had to work for hours to get the engine going, but there was no complaint on account of the cold. Even at 30 degrees below zero it is not hard to keep warm while turning the crank of a cantakerous Ford.

The school year thus far has been very promising. The general health of the scholars has been good. The willingness to learn has been splendid. The teachers and workers have all had previous expe-

rience in the work. The reputation of the school is firmly established and it has a high standing with the public school authorities. The goodwill of the Winnebagoes has been firmly won by forty-six years of fair dealing and Christian serv-

ice. Their hearts are turning to Christ in increasing numbers. Never have our hopes for the future been more certain. The Winnebagoes of Wisconsin are finding a new trail, and the end of the trail touches the throne of God.

IMPORTANT CITY CONFERENCE

A conference in the interest of Home Missions, of a very important character, under the auspices of the Home Missions Council and the Council of Women for Home Missions, will be held in Dayton, Ohio, March 14th to 16th. Representatives from the various Boards and Home Mission agencies comprising the Home Missions Council will gather together at that time for the purpose of studying the Home Mission problems anew and bring-

ing the same to bear upon the churches in a community like Dayton. Saturday afternoon, the 14th, will be given over to a brief study of the work of the Churches in Dayton, to be followed by a banquet on Saturday evening, and on Sunday the pulpits are to be filled by visiting speakers, with a mass meeting in the afternoon. Monday will be given over to conferences, with a final session on Monday night.

ROWAN COUNTY GOES OVER THE TOP

Encouraging news has reached us from Salisbury, N. C., that in a financial drive for Catawba College, the only college in its territory, the sum of \$155,334 was pledged. This assures the future welfare of the college. It makes it possible to erect several buildings necessary for the work of the college. It is now proposed

to conduct similar campaigns in other counties throughout North Carolina and later on in other sections of the Church. Catawba College is our great Missionary institution in the South and we all rejoice in this note of prosperity which has come to her.



COMMUNITY REFORMED CHURCH, AUSTINTOWN, OHIO
REV. ALBERT S. GLESSNER, PASTOR

CHURCH-BUILDING FUNDS

J. S. Wise, Superintendent

Since the last report of Church-building Funds that appeared in the Church papers early in December, I gratefully acknowledge receipt of the following received to February 16, 1925:

936—The C. F. Gabbert Memorial Church-building Fund of \$500. Contributed by the Y. P. S. C. E. of St. Paul's Reformed Church, Mahanoy City, Pa., and named in memory of Mr. Gabbert, who was a charter member and devoted worker of the Society. Invested in the Austintown Community Reformed Church, Austintown, Ohio.

937—The Howard T. and Stewart P. Weaver Church-building Fund of \$500. Contributed by Howard T. & Stewart P. Weaver, Freemansburg, Pa. Invested in Calvary Reformed Church, Bethlehem, Pa.

938—The Dr. Laura J. Dice Church-building Fund of \$750. Bequest of Dr. Laura J. Dice, York, Pa. Invested in First Reformed Church, Salisbury, N. C.

939—The Henry A. and Sarah Goetz Memorial Church-building Fund of \$500. Contributed by Miss Ella R. Goetz, Nazareth, Pa., in memory of her parents. Invested in First Reformed Church, Los Angeles, Cal.

940—The Jacob and Margaret E. Rohn Memorial Church-building Fund of \$500. Contributed by Miss Emma Rohn, Nazareth, Pa., in memory of her parents. Invested in First Reformed Church, Los Angeles, Cal.

941—The Ella May Sorber Memorial Church-building Fund of \$500. Contributed by the Rev. George S. Sorber, D.D., York, Pa., in loving memory of his deceased wife. Invested in Dexter Boulevard, Detroit, Mich.

942—The Adam Pfromm Church-building Fund of \$500. Bequest of Adam Pfromm, Philadelphia, Pa. Invested in Olivet Reformed Church of Philadelphia, Pa.

943—The Rev. Alfred and S. Agnes Houtz Church-building Fund of \$500. Contributed by Mrs. S. Agnes Houtz,

Orangeville, Pa. Invested in Austintown Community Reformed Church, Austintown, Ohio.

944—The Tilghman and S. Amelia Williamson Church-building Fund of \$500. Contributed by Mrs. F. A. Erwin, Allentown, Pa., in memory of her parents. Invested in Calvary Reformed Church, Bethlehem, Pa.

945—The Pen-Mar Reunion Church-building Fund of \$500. Contributed by the Reformed Church Pen-Mar Reunion Association. Invested in Grace Reformed Church, Baltimore, Md.

946—The Mary and William Johnson Church-building Fund of \$500. Bequest of Harriet H. Johnson, Skippack, Pa. Invested in Austintown Community Reformed Church, Austintown, Ohio.

947—The Rev. Joseph H. Hendricks, D.D., Church-building Fund of \$500. Bequest of Harriet H. Johnson, Skippack, Pa. Invested in Austintown Community Reformed Church, Austintown, Ohio.

948—The Rev. W. S. Clapp Church-building Fund of \$500. Bequest of Harriet H. Johnson, Skippack, Pa. Invested in Austintown Community Reformed Church, Austintown, Ohio.

949—The Catharine Johnson Church-building Fund of \$500. Bequest of Harriet H. Johnson, Skippack, Pa. Invested in Austintown Community Reformed Church, Austintown, Ohio.

950—The Elizabeth H. Cassel Church-building Fund of \$500. Bequest of Harriet H. Johnson, Skippack, Pa. Invested in Austintown Community Reformed Church, Austintown, Ohio.

951—The Harriet H. Johnson Church-building Fund of \$500. Bequest of Harriet H. Johnson, Skippack, Pa. Invested in Austintown Community Reformed Church, Austintown, Ohio.

952—The Doctor Edward Kerschner Church-building Fund of \$500. Bequest of Marietta Kerschner, Washington County, Md., through Zion's Reformed Church of Hagerstown, Md. Invested in Grace Reformed Church, Baltimore, Md.

OBSERVATIONS OF THE TREASURER

J. S. Wise

TO be a good observer one needs to keep his eyes and ears open at all times. It is now over thirteen years since I have been writing, under the title of "Observations of the Treasurer." In that time I have written upon so many topics that one might think there was nothing else to write about. Such, however, is not the case, for, as the years go by, any one who is alert to the ever-changing conditions of life is simply amazed at the mass of available material that is at hand each day of the year. My problem, therefore, is not lack of material, but in the selection of such material as may best promote the cause of Home Missions in which I am so deeply interested. I believe, with all my heart, that the greatest present task of the Church in the United States is comprehended in the present programs of the denominational Boards of Home Missions.

In making that statement, I do not wish to be understood as attempting to minimize the great programs of our Foreign Mission Boards. I would not detract one iota from them. But, none the less, I am convinced that the Church, just now, needs to sense its responsibility to America in a more definite and constructive way than ever before. It is only a matter of time when this "land of the free and home of the brave" must assume world leadership. It cannot be avoided. It will be thrust upon it. Consequently it is of grave importance that that leadership shall be Christian and not pagan. We have had enough of pagan leadership with its crop of wars, rapine and wholesale murders! The old leadership must be superseded by the new—and the *new* is now in the keeping of the Protestant Churches in the United States of America.

At the recent meeting of the Home Missions Council it was very evident that, in its eighteen years of life, great and lasting progress has been made. When it was organized there were only a few men of sufficient vision to believe that by co-operation lasting good might be attained. In this brief period of time

"official fighters" have been changed into "mutual helpers" and suspicion changed into trust. Is not that a great and glorious achievement? Furthermore, men whose aspirations were the same, but who scarcely knew each other, have become warm personal friends. These friendships grow stronger and stronger at each annual meeting. The inspiration and confidence we obtain makes the Council exceedingly valuable. It is here that one fully comprehends the bigness of the whole Home Mission task.

One speaker concluded an inspiring and illuminating address with "It is time to stop discussing the virgin birth and to apply ourselves wholly to the task of reclaiming the virgin soil." I think he sounded a note here that needs to be heeded. The most of our intelligent laymen and, I am glad to say, many of our ministers as well, feel that this is an age of action and that these everlasting controversies should cease. "If ye know these things, happy are ye if ye do them." We have the virgin soil before us. It is geographical, social, racial, economic, industrial and the virgin soil of America will never be reclaimed for the Kingdom until at least as much emphasis is placed by the Church on the *doing* as has been placed on the *thinking*. "As he thinketh in his heart, so is he," is a wise and truthful saying, but when a man's thinking makes a boor of him and causes him to become a sour-visaged defender of the faith, ever ready to restore the dislodged chip from his shoulder, there is unquestionably something wrong with his thinking. He had better *think* less and *do* more.

My plea, therefore, is for more doers and less thinkers—*i.e.*, of the controversial type. The job is a big one. We have little or no time for controversy. The virgin soil of unoccupied fields is ever with us. Our social and economic life needs the spirit of Jesus, and the Church must interpret that spirit. Likewise, the business and industrial world is "poor in spirit" and is "hungering and thirsting"

(Continued on Page 116)

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

RECREATION

HOME MISSIONARY SERVICE

PRESIDENT COOLIDGE recently said: "Recreation, in its best and most wholesome sense, is nowadays becoming an increasingly important interest in the lives of most people. Vigorous, clean, honest sport is only less important than earnest, productive, useful and happy work. The efficiency of production effort is bound to depend largely upon a properly balanced measure of recreation. More and better work will be accomplished where it is accompanied by more and better play."

In a pleasant and busy little city, located a few miles from one of the metropolitan centers of the country, there is a boy of thirteen who, until two years ago, had about everything that the average American boy has to make his life wholesome and happy. But his only playground and the only playground for the children of that city was the railroad yard near his home. Two years ago he was struck by a locomotive and lost both legs at the knees. After many weeks in a hospital he returned home only to face a long future in a wheel chair or upon artificial legs. Last spring no one was more interested than this boy and his former playmates in the referendum vote for playgrounds which was being carried on under the direction of the Playground and Recreation Association of America. The railroad tracks were still the only playground in the city. On election day, when the children of the city marched in a Pet Parade, these boys joined the parade, bringing their unfortunate playmate in a little express wagon topped off with their own sign pleading for a safe place to play. This forceful lesson was most effective in helping to bring about the desired result in the referendum whereby this city voted four to one to make adequate play provision for its children.

The physical defects of American manhood as shown by the draft statistics are well known. Prominent physicians have pointed out that these defects could have been corrected in childhood had there been in operation proper methods for determining and building up the physical condition of school children. The National Physical Education Service of the Playground and Recreation Association of America has for five years been working constantly on the problem of physical education. It was organized at the request of more than twenty national bodies interested in health for the purpose of promoting legislation requiring adequate physical education in the several states. It is charged also with helping states in working out and administering physical education programs when they are established.

Many cities are seriously handicapped in their plans to provide adequate play spaces for their children and young people where they are needed and where they will be used by the fact that there are no available spaces. The cities have been built up as they grew without adequate consideration of any but the commercial, housing and sanitary needs. Today they are paying the price in street accidents, delinquency, poor health, and other socially costly ways. City growth has not stopped. It will go on apace. And indications are that the additional housing facilities needed will be provided largely through the development of outlying districts by real estate subdividers. But as new districts are built up, will old mistakes be repeated? The better class of subdividers themselves are setting aside part of their developments for play and recreation purposes, but the great majority are not. American cities have a real problem to face in planning for their future growth. Will they include

the recreational needs of their people in their deliberations?

There are thousands of small towns and rural districts in America hungering for help in developing play and recreation activities. Rural ministers, school teachers, county agents and other workers in rural districts see the need and try to meet it. There are millions living in small towns and rural districts where the recreation problem is acute and as yet inadequately met.

The above statements are taken from advance sheets of the 1924 report of the Playground and Recreation Association of America. This is an organization that is every year extending its service in helping to meet the growing recognition of the importance of play and recreation in character building and citizenship training in America. Its years of experience is available to persons and organizations seeking to provide for their communities the benefits that wholesome organized play is capable of giving. When this Association was organized 19 years ago there were but 41 cities that had started a community play program and most of these were for summer months only. Now more than 600 cities have made a start and more than 200 of these maintain their programs throughout the year. A number of states now have laws providing for the establishment, equipment and maintenance of public playgrounds and recreation centers by communities through local taxation upon the authorization of the people at an election. New York, Iowa, Illinois, Wisconsin, Michigan, North Carolina and Georgia all have such laws. At this time such a bill is before the legislatures of Indiana, Massachusetts, and possibly of other states.

If the contention is sound that has been brought against the Child Labor Amendment to the Federal Constitution, that child welfare can be better advanced by the States separately and the local constituencies rather than by national legislation, here is an opportunity for its demonstration. Playgrounds are schools for citizenship, building health and character, teaching charity and forbearance, good sportsmanship and team play, reduc-

ing juvenile delinquency and combating crime and criminal tendencies. In all of these things the churches have an immediate responsibility. The Playground and Recreation Association of America is in a position to be of great help to the churches seeking to provide, or to make possible, on an adequate basis, this important service to the young and growing life of their communities.

SOCIAL PREPARATION OF MINISTERS

A small conference of persons engaged in religious education and social work was held recently at Yale Divinity School, on the invitation of Professor Jerome Davis of the Department of Social Service. The problem faced was the better training of theological students for a social ministry. Among other interesting things said in the discussion, Dr. Richard Cabot, of Harvard, author of the well-known book, "What We Live By," is reported to have said quite frankly that the minister should be doing much of the work that doctors are now doing; that the vast majority of sick persons need mental and spiritual treatment more than medication. He deplored the fact that most institutions for dependents and mental incompetents are in the hands of physicians who are not equipped to meet the needs of the unfortunates in their charge. He lamented also the fact that sex problems are for the most part left to the doctors, although they are essentially spiritual, not physical. He considers problems of personality by far the most important that are encountered in medical practice and in social work, and the handling of this kind of problem he considers the distinctive task of the minister.

OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month. For example, changes of address or in the expiration date, also names of new subscribers received on or before the 15th of January are included in the mailing list of the February number.

SUMMER SCHOOLS FOR PASTORS

The Commission on Social Service and Rural Work will co-operate this year again with the Summer Schools for Rural Pastors at Ohio State University, Columbus, O., June 15 to July 2; Wisconsin State University, Madison, Wis., June 29 to July 10; and the Summer School of Theology at Lancaster, Pa., July 6 to July 17. The faculty and courses of the Summer School of Theology at Lancaster have been announced and are as follows: Professor James B. Pratt, Williams College, subject: Worship;

Christianity and Other Religions; Professor Joseph M. Artman, University of Chicago, subject: Religious Education; Bishop Francis J. McConnell, Methodist Episcopal Church, subject: Social Aspects of the Gospel; Secretary Malcolm Dana, Congregational Board of Home Missions, subject: The Rural Church; Mr. Ralph S. Adams, Reformed Church, Conferences on Rural Work; Professor Oswin S. Frantz, Theological Seminary, subject: Studies in the Gospel of Luke.

BOOK REVIEW

The Woman on the Farm. By Mary Meek Atkeson. Published by Century Co. Price, \$2.00.

It has been the writer's privilege during the past few hours to live over again the life which he lived back on the farm, surrounded by the great outdoors; he was reminded of the animals of the farm, the green fields, the birds, the flowers, the buzzing and humming insects, and the woodland groves offering their cool inviting freshness to the toilers in the field on a hot summer day; he returned to the little village school with its joys of association and companionship, and the many new truths and wonders imparted there by an overly-patient, toiling school-mistress; then he was taken out into the open country to that little red school-house where it was his privilege for several years to preside over the destinies of thirty-five or forty country boys and girls; and finally to the inadequately equipped, contented country church where with the other young folks of the community he received of his spiritual nurture and considerably broadened his social contacts throughout the community. All these things, and many more, the writer was allowed to recall this afternoon as he read the book—*The Woman on the Farm*—so ably written by Mary Meek Atkeson.

The arrangement of the material, the style of the writer, and the vivid picturing of the life in the country with all its opportunities and problems, its joys and sorrows, its accomplishments and failures, its possibilities and its shortcomings, rank the author among the most interesting and inspiring of country life writers. Although the book was taken up by the reviewer in a spirit of critical study, he soon found himself lost in the challenge of opportunity on the farm for living an ideal and abundant life as it is so admirably pictured in this volume. Never was the temptation greater than at this moment for your humble servant to abandon his present duties and associations and to return to a quiet country community to live on the farm and to contribute of his talents and ability to the building up

of life in that community. When a book will do that you can be sure that it is a success and is bound to fill a need in the hearts of those who are now to be found on that farm and in that country community.

The book is written from the viewpoint of the farm woman by a farm woman for farm women. It points out the place of the woman in the home, on the farm, in the farm business, in the community and in the institutions of community life. It analyzes the job of the woman as a home-maker and the molder of life in the ideal American home. It analyzes the concrete tasks, such as planning the household, the garden, the flock, marketing of products and the like. It aids in studying and caring for the health of the children, balancing the family diet, drawing up the family budget, supervising the work of the boys and girls, saving steps and time in the conduct of the household tasks, and even the planning of the farmhouse itself. Then there is a chapter on *The Boy and The Girl* which is illuminating in its approach to the needs of this greatest of all farm crops. Every farm mother and father will want to read that chapter. In succeeding chapters the author deals with the school, the church, books and libraries, the community, social life, politics, and national organization, and points out very clearly that the farm woman must be greatly concerned with all of these institutions so that they will adequately serve the community and her own family. Suggestions for contributing of her influence and service are many for the farm mother, making this book a very valuable handbook for the farm woman, both in planning her affairs within the home and in giving of her influence and services to the life and welfare of the entire community. This book should be in every farm home library and is to be highly recommended for all farm women. Rural pastors likewise will find the book illuminating in interpreting the duties and the possibilities of the farm home. A very valuable bibliography on farm life is attached.

RALPH S. ADAMS.

(Continued from Page 112)

for it. Our Home Mission Board is grappling with these things and is seriously handicapped for lack of funds. Here is a job for "doers"—or to use another word, "givers." It is very unfortunate that the whole work of the Kingdom should be so seriously delayed because so many of Christ's followers are so loath to give.

Our Board is rendering invaluable service to our country racially. Our German work in the Northwest, our Indian work, Hungarian, Bohemian, Jewish, Japanese and other scattered activities all testify to the scope and wisdom of the Board. Greater progress in all of its operations, including Church building, has been attained in the last ten years than in any preceding fifty years. There should be much rejoicing. But—!

All our achievements are now in the balance. The result of the Completion Year of the Forward Movement will spell "success or failure" to all of our Home Mission efforts for the last one hundred years! We are facing a crisis! Let me repeat, "the greatest present task of the Church in the United States (that includes ours) is comprehended in the present programs of the denominational Boards of Home Missions." The subscribers to the Forward Movement have it within their power to either make or break our own program—and that within the next few months! Oh, what shall the answer be? God, help us to be faithful and true!

(Continued from Page 105)

such assistance through our Board of Home Missions, it would return to them in spiritual power and at the same time lend great strength to the Reformed Church and to the Master's Kingdom. If ministers will send the addresses of members locating in Detroit to Rev. F. W. Bald, 516 W. Seven Mile Road, Detroit, Mich., he will be very glad to visit them.

GIVE A MAN A MAN'S WORK

HE was used to doing things of telescopic proportions in his business, and things of microscopic proportion in his Church. The pastor watched him swing, with a masterful hand, the affairs of his company. He saw him take over another corporation that had failed and turn failure into success when he got under the load.

"What wonders he could accomplish in the Church if he could only see that his Church calls for the same quality of ability!" thought the pastor.

One day he called on him.

"Mr. B., I want you to get under a big business proposition. Our congregation has been offered a wonderful opportunity of taking up an entire mission station in India. There are three hundred thousand people between it and the next station. Ten thousand dollars is all that is asked for it this year. I'm sure the man who put the _____ corporation over can do this too."

There were various arguments and protests.

"I'm going to leave this thing on your shoulders," insisted the pastor. "It seems rather hard of me to come in and unload on you three hundred thousand souls, but I know you can carry it if you'll get under it fairly."

The result? The man who had been content to ease his conscience by dropping a few small coins in the offering squarely faced his responsibility. He called together half a dozen men of large affairs he knew in the Church. "If we get together with a thousand a piece that will start it off, so we can get the balance in smaller amounts," he told them. He prepared splendid publicity about "Our Parish in India." As he talked to others, his own conviction increased. He became intensely interested and active. The load transformed the layman.

—*Australian Board of Missions Review.*

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

LOUISE BOLLIGER

"I cannot say, and I will not say
That she is dead—she is just away."

The Reformed Church has nine graves on Kitayama, a high hill to the north of Sendai. In four of these graves infant children rest, and in five of them lie buried the bodies of adult members of the Japan Mission. The last of these graves has just been filled by one, oh, so young, so promising, so brimful of hope. Sad, indeed, would be the story that could be written about those graves on beautiful Kitayama—far sadder than might be the case on such occasions under ordinary circumstances. But to dwell unduly on the heart-rendingness of these events would be heartily opposed by all of these soldiers who fell in the vanguard of Christ's army of workers. A hint as to what they would have us say about themselves can be received from the fact that the bodies of these servants of God lie buried facing Sendai City and the scenes of their labors. Their very ashes will continue to point to the WORK for which they have laid down their lives. Louise and the rest of them considered this work far more valuable than life and hence to die for the work is, for them, not in the least unreasonable.

No, Louise's faithful service, though so brief, is not in vain, a thousand times no. In all she said and did it was clearly evident that she bore "about in her body the marks of the Lord Jesus." In a letter received from Miss Hansen only one day before the sad cablegram arrived are these words: "Miss Louise Bolliger is especially good in music, and seems to like teaching it. She has talent."



LOUISE VIRGILIA BOLLIGER

The supreme sacrifice which our young sister has paid is, however, laying an unevadable responsibility on the women of the Reformed Church. In the first place, Louise's early home-going will, I believe, raise up a dozen or more of volunteers ready to take her place in the ranks. I also have faith that the W. M. S. of General Synod will at once order Miyagi College to begin building operations on the Miss Mary Vornholt Memorial Building, and that the *next* memorial to be erected will surely bear the name of Miss Louise Bolliger.

If the stricken father and mother and the lonely sister in Japan can, in the near future, see such tangible results spring from their great loss, it is believable that the keenest pangs of sorrow will slowly be assuaged, and the Reformed Church would add one more to its long list of noble deeds done in the Master's Vineyard abroad.

ALLEN K. FAUST.

ANOTHER GRAVE ON KITAYAMA

IT is with a sad heart that we announce the death of Louise Bolliger, at Sendai, Japan, on February 19. Like a flash from a clear sky, the wireless brought the shocking news of the passing away after a brief illness of this young missionary life. No one dreamt last August, as farewells were spoken, that in the short period of six months the hopeful soul of Louise would quit its tenement of clay to soar into the regions of eternal day. Alas, it is all too true! Death found her at a work that angels might well covet—the mental and spiritual training of the young womanhood of Japan. Could she be engaged in a holier calling? It was her heart's desire to go and join her sister Aurelia as an associate in Miyagi College, for which she had special qualifications. She was born in a home where the parents are pious, faithful and devoted to the Church of their fathers. Her mental training was of the very best. There was a buoyancy to her spirit that shed rays of sunshine wherever she went. All too soon has our Japan Mission been bereft of this promising worker. But we believe that seeds of divine truth have been sown in many hearts and ideals of holy living set up in minds that will one day blossom into personalities and thereby prolong her influence throughout the coming generations. May the Father in Heaven comfort the hearts of the sorrowing parents, Rev. and Mrs. Theodore P. Bolliger and the sister Aurelia in Japan, as well as the members of our Mission.

AN APPRECIATIVE ALUMNUS

Sendai, January 2, 1925.

Dear Dr. Bartholomew:

Since we arrived in Sendai on December 3rd, we have been drawn into a whirl of activities to such an extent that I have not been able to write. North Japan College has been going on very well during our absence. Our welcome on all sides has been very hearty. The Rupps arrived in Sendai on the evening of the 29th, after their dangerous experience in China. We are all well. I inclose a

letter just received from one of our graduates who has been in business for some ten years, part of the time in New York.

I hope to write you a proper letter soon. Meanwhile deep appreciation of the act of the Board in deciding to pay the money we raised on the gold basis.

Yours fraternally,

D. B. SCHNEDER.

Care of Nosawa & Co.,

55 Naka-machi,

Kobe, 31st December, 1924.

Dear Dr. Schneder:

From the *Gakuin Jiho* I learn with pleasure that you have safely arrived in Japan after many months' zealous struggle in your mother country for the cause of Christian righteousness and brotherhood.

It is rather behind time for me now to send you a message of welcome, but on this last day of the parting year so eventful and full of meaning, I wish to express my personal gratitude as one of God's children as well as a humble unit of this nation for the undaunted exertions you have made for the clearance of the sinister clouds that hovered low over the two neighbouring countries. Unfortunately, the clouds hover still, but I do not doubt that they will be dispersed before long, before it is too late, by the light of the torch which was hoisted high by the religious bodies of America, for I know that such torches have shed the brighter rays when there was darkness, and that in America religious bodies have been the motive power of righteous movements.

With this message of welcome and with this sense of gratitude, I wish you a Happy, Hopeful New Year.

I beg to remain, dear Dr. Schneder,

Sincerely yours,

TADASHI YASUDA.

PICTURE SHEET OF MISSIONARIES TO CHINA

Poster size, with pictures of all our missionaries to China, including a number of family groups. The price is ten cents, postpaid. Address the Board of Foreign Missions.

GUESTS AND THE STUDY

A CLINIC is a place devoted to the free examination and treatment of patients. The study of a country missionary is used in a similar way for—patients, yes, *patients*, but we call them guests. You may be interested in the type of guests we have in the study of our new home. So I will tell of a few. Some of them are guest-patients and some are patient-guests. We are still strangers in Akita, but even so we have guests nearly every day.

Guest No. 1—A soldier boy. He has a day off, and he wants to find out more about Christianity. He has been to church several times, so he goes to our Japanese pastor for more information about this new religion. Our pastor sends him to our house. He comes. Takes his wooden clogs off at the door. I bring him into my study, and invite him to a seat. We talk. He tells all about himself, and the purpose for which he came. We talk an hour. I tell him what I can in my broken Japanese. I give him the names of helpful books, and tell him where he can

borrow or buy them. I give him some pamphlet literature, which he accepts with gratitude. In the meanwhile we had tea and some cookies—home-made. He leaves, bowing low to express his thanks. He is invited to come again.

Guest No. 2—A husky policeman in his uniform. He came from Yokote, a country town typical of the Tohoku. He brought two convicts—thieves—to Akita, where they were put in prison, Akita being the capital of the Province. He has about an hour until train time, so he comes to our home. He is an elder in our Congregation at Yokote. He has tried to be a good Christian for years. Whenever I have preached at Yokote he has been present. He came to see a foreigner's house, and to talk over the work of the Congregation at Yokote. They worship in an old shabby building, a rented place. They ought to buy a lot this year, and start a building fund. At their Christmas service, at which I baptized a newspaper man fifty-two years old, whose wife had hoped that he might become a



REV. I. G. NACE AND JAPANESE WORKER IN THE FORMER'S STUDY

Christian and prayed to this end for eighteen years, there were two hundred present, and many were turned away because there was no room. During his stay we had tea and cookies made at home. He leaves in a hurry because he has only a few minutes to catch his train.

Guest No. 3—Mr. Ito of Yokote. A young man working on the railroad. He was baptized by me last March. He travels on a railroad pass. Having a day off he came to call on us. The foreigner's house and family interested him. Again we speak about the work of the church at Yokote. He reiterates the need, expressed by the policeman above, for a permanent place of worship. He informs me he has written eighty pages of poetry, which he expects to have published by the end of January. The title of his poems is "Kita no Machi" a Village of the North. I encourage him, and tell him to be sure to include a poem on the foreigner's home in the village of the north. While we talked we had tea and home-made cookies. He leaves. A day later we receive a note of appreciation for our humble hospitality.

Guest No. 4—A man with a fine looking face—a face which spells honesty, industry and character. He is the prin-

cipal of the Girls' Middle School at Tsu-chisaki, a town just outside Akita. His home is in Akita, not far from ours. He is going to England to observe and study their school system. On his return he will visit America. He has only six weeks in which to prepare for his trip. He needs to know how to talk in English. I promise to teach him all I can three hours every week until March 10th. Not exactly missionary work, you may say, but one can never tell what he may do for the Kingdom among the young, developing lives under his supervision when he returns to his native land. May Christianity in England and America leave a good impression on him is my inarticulated prayer. Cocoa we had, not tea, because it was evening; and again home-made cookies. He left with a polite bow and a smile all over his face.

Much of the best work for the Kingdom done by missionaries is and has to be done in this personal way. And when the day of reckoning comes, when all things are given their due credit, the study of the missionary, tea and home-made cookies will not be the least in receiving their reward.

I. G. NACE.

Akita, Japan.



MEETING OF TOHOKU CLASSIS AT FUKUSHIMA CHURCH, 1924



DR. AND MRS. HOY AT SHIROISHI, JAPAN, JULY 6, 1924 Among those present are Christians baptized by Dr. Hoy in 1885, 1886, 1887 and 1891

A NEW MISSIONARY GETTING ACQUAINTED IN HIS FIELD

THE day our baggage and freight arrived at our front gate, all the neighbors knew that the new missionary had arrived. Soon things began to appear out of the boxes and after many hours of hard labor the pieces of furniture began to take their places, the house was put in order and we were ready to fulfill our obligations to our Japanese neighbors.

It is customary among the Japanese for a person who has just newly arrived in the neighborhood to make a formal call within a few days after his arrival upon his next-door neighbors. True Japanese custom requires the new neighbor to give cakes or other small gifts of welcome. When the time came for us to make our formal calls we armed ourselves with a few packages of freshly baked buns wrapped in attractive paper to make the small gift appear worth while. Our helper, Miss Onda, went with us to our neighbors' front doors where we made our low bows and said, "We have come as substitutes for the Singleys. Please let us get acquainted." Our helper added

a few friendly words and then we gave them one of our formal call gifts. We moved on to the next door and so on till we had visited all our neighbors. We learned that in front of us lived six, on our right one, to the left one and back of us two, making a total of ten next-door neighbors.

The first week passed so quickly that Sunday came almost before we realized it. At church that day we met so many of the Christians that it was difficult to remember many of their names. We soon learned that we were to enjoy their fellowship, for they treated us with the utmost courtesy. We soon felt quite at home in Morioka.

During the visit of the Rev. and Mrs. Kriete we called upon the Vice-Governor of Iwate Ken. Before the Vice-Governor, Mr. N. Kume, came to Morioka he had been the Vice-Governor of Yamagata Ken, where the Krietes had learned to know him. The day before our visit a formal note was sent inquiring if it would be convenient for us to call the next after-

noon. The note was answered by an invitation for the following afternoon. It is customary to arrive at the door either by automobile, jinrikisha or walking. Since his home was only a very short distance from our house we decided to walk to his residence. Our cards were duly presented at the door, were taken by the servant and presented to the Vice-Governor. In a short while he appeared urging us to come in. We took off our shoes in the entrance, a regular Japanese custom. The Vice-Governor ushered us into a large room, furnished and decorated in western style. He pointed out our individual chairs saying, "Sa! Sa!" We, trying to be proper, hesitated and he continued, "Sa! Sa! Sa!—Sa! Sa!" We took our chairs rather reluctantly as it were. Authority seemed to be the dominating factor of every thing in the room. In front of the windows hung long heavy silk curtains trimmed with silk tassels. The chairs were modeled after the overstuffed style furniture and were large and comfortable. They were all protected with white covers to preserve their beauty. In the middle of the room stood a durable rectangular table upon which was placed a bowl-shaped vase, which contained a dwarfed pine tree, which seemed to be growing out of a dead stump. With a few small bamboo sprouts around it, it presented a very Japanese appearance.

We had been informed beforehand that the Vice-Governor was always anxious to speak English and so the conversation began in English. After a few minutes the door quietly opened and Mrs. Kume entered. She was small of stature, grace-

ful and the owner of two sharp snappy eyes which added much to her beauty. She understood no English and so the conversation was interpreted to her. In the course of the conversation we talked about the difficulties of the English pronunciation. The Vice-Governor related an experience he had had in Yamagata when an American agricultural expert had entered his office and asked for an interpreter. The American who evidently spoke very rapidly swallowed the first syllable "in" and dropping his r's made the word sound like "torpedo" to the Vice-Governor's ears and so he asked, "Do you want a torpedo?" The agriculturalist dumbfounded said, "No! No! an (in-) *te* (-r-) *p* (-r-) *ete* (-r)."
We could appreciate the joke for we had had similar experiences with the Japanese language. They insisted that we stay for a cup of tea, which, when it arrived, was in the form of well-prepared coffee, sugar and cream, delicious chocolate pudding, French apple pie, cream puffs, apples and grapes. The Vice-Governor was very pleasant during our call and we enjoyed our visit with him.

After we had been in Morioka about two weeks the people of the church gave us a welcome-meeting at the parsonage. The first part of the evening was spent in prayer and song and short speeches of welcome were made. After that both young and old played games. This was followed by serving tea, beans and cakes. It is truly very interesting to meet so many new friends and we cannot help but love them.

G. W. SCHROER.

A TRIP TO MIYAUCHI

ON a lovely afternoon in late October, accompanied by our self-appointed business managers, the Misses Lindsey and Pamperrien; Miss Hansen, Miss Sugai and I left for Miyauchi to give a concert.

Miyauchi is a small town up in the mountains near Yamagata, about fifty miles west of Sendai, as the crow flies. To get there we had to take a much longer route. We traveled south for three hours

to Fukushima, where we had an hour's wait. Rev. Jo is the pastor of our congregation in Fukushima, and we had just time enough to go to see his attractive ivy-covered church.

From Fukushima we had another three-hour trip, up the mountains, through many tunnels, past beautiful water-falls, pines and gorgeous maples, with snow all about us. As there is no railroad station and no hotel in Miyauchi

we left the train at Akayu, a famous hot-spring, and were met by our pastor at Miyauchi, Mr. M. Sasahara, and the head of the music department in the Girls' High School where we were to give the concert. They had us taken in a Ford of the 1890 vintage to the hotel where the two men followed us on their bicycles. When they arrived we were served tea in our room with much bowing and many "thank yous" for coming. After final arrangements had been made for the next morning, the men left and our beds were made up on the floor.

The following morning, at 9 o'clock, Mr. Sasahara came for us and we went in another Ford to Miyauchi, about a fifteen-minute ride over the really good roads of Yamagata Ken. We dropped Miss Lindsey and Miss Pamperrien at the home of the pastor. Home, did I say? Yes, home, church building and Sunday School room all in one—two small rooms on the second floor of a Japanese house. Rev. Sasahara, his wife and baby live there, and they hold the church services and Sunday School in these same rooms. This is one of the many places where a chapel is badly needed. The pastor's wife is a graduate of our Miyagi College and wanted us all to have tea with her, but the three of us had to go on in order to try the new piano.

Their new high school building is beautifully situated on a hill and is large, attractive and well planned. The program for the day had started at eight o'clock in the morning. The parents, friends and students filled the large assembly room. From eight until nine-thirty was the formal celebration in honor of the Emperor's birthday. Then came a half hour for a little rest. At ten o'clock the girls began their program of songs and choruses and finished a little after noon! Then Miss Hansen, Miss Sugai, a Japanese violinist from Yamagata, and I started and gave them another hour and a half! Whether or not there was any more I do not know, our train left Akayu at two o'clock and we tarried not. My one regret is that you did not hear those girls sing, and could not watch the faces of the audience while our part of the

program was being rendered. At any rate, the new grand piano was sufficiently used to be well initiated and we had a glorious time giving those people some pleasure. They seemed most grateful and kept bowing and smiling until we were out of sight. The same two men who had welcomed us saw us off at the station.

As we came down the 1500 feet to sea level again, we watched the changing beauty of the mountains with their pines, maples, snow and water-falls. The sun set, the moon rose, and we all agreed that it was good to have been on the mountain.

MARY V. HOFFHEINS.

MAKING HIS LIFE COUNT

Years ago Mr. Kiyoshi Takahashi, soon after graduation from North Japan College, became a teacher in a large school for deaf, dumb and blind children in Osaka. He showed such a loving and patient spirit toward the unfortunates of the school that other and still other graduates of North Japan College were called for, because they all manifested the same Christian spirit. Some years ago, when the writer visited the school, the principal, though not himself a Christian, said that as far as possible he had determined to employ only Christian teachers.

About a year ago the school was divided into two—the department for the deaf and dumb being put into a newly erected plant. Of this new school Mr. Takahashi was made principal. He is thus in a very responsible position, in which he has a rare opportunity to manifest the spirit of Christ. He will make use of the opportunity.



THE OSAKA SCHOOL FOR THE DEAF

A CHRISTMAS IN JAPAN

CHRISTMAS, 1924, is over. We began in August to think about it as we planned gifts which had to be ordered from America. We concluded it as we listened to the students of Miyagi College as they sang carols which have become sacred to us. Never before did they sound sweeter than upon this our second Christmas spent in a land where all is peculiarly strange.

But the thing about which I shall write is not about either of these.

On the 23rd of December we left Sendai at one o'clock, having boarded a train for Shiroishi, one of our mission posts. At the invitation of the pastor there, we were going to a village not on the railroad line but reached by auto, where Mr. Guinther was to show lantern pictures of the Life of Christ to a group of people, who were celebrating for the second time only in their lives the birth of the Savior. Think of it! Grown men and women and children by the hundreds so near and yet so far from the influence of a church only a few miles distant.

Arriving at the meeting place, a room fitted only with mats, the charcoal box, a baby organ and several chairs (yet this spells "church" to these followers of the Christ) we met the man and his wife whose property it was and who were largely responsible for making the Christmas season a happy one for these children and grown-ups.

It is about the kindness of this gentleman and his family, the older members of which have been Christian for more than twenty years, that I wish to tell you. You cannot know all about them unless I tell you how the old gentleman served us at dinner; and in this you may be interested, too, as well as to know what a real Japanese meal consists of.

First of all, he lived in a farmhouse; but that word does not in any sense convey the real meaning, for a Japanese farmhouse resembles an American one, only in that it is large. Whoever climbed a snowcovered mountain to reach one lonely house at the summit, after a mile of continuous climbing? Pines and red berries on either side of the path some-

what relieved the monotony, but straight ahead are only white peaks. Once having reached our journey's end, however, we are surprised to find all the comforts that a strictly Japanese home of wealth affords. As you shall see, no money is spared to entertain us as guests of this home.

Since we have come prepared to sit for hours in an unheated room we are dressed in woolens from top to toe. Japanese homes admit plenty of air and emit very little heat. Entering the house we remove our galoshes and shoes and, having worn two pairs of stockings, we step up and on the matting floor. A charcoal fire is burning in the center in a sunken square lined with metal. Over it hangs the kettle. There are no chairs or other furniture as we are accustomed to it. A low writing table and a cupboard with supplies are all that one sees. Cushions are placed around the charcoal fire and with coats, sweaters, scarf, hat, etc., we sit upon these while our host busies himself about refreshments.

First he places a dish of apples on the floor, then he offers us a glass of hot cocoa. After this a dish of Japanese cakes filled with sweet bean paste; then some plain cakes followed by some select persimmons and a dish of yokan. After this some hot lemon tea, whereupon, I am sure you will think as I did, that the end was near. But you are mistaken, and so was I, for the meal has yet to be served. Up to this time the host himself has done all the serving (the hostess is at the meeting house preparing for the Christmas entertainment that is to follow). Had she been at home she would very likely have waited upon her husband as he sat and ate with his guests. Now his daughter appears with a tray upon short legs, one for each guest, heavily laden with fish, minced ham and cabbage, a bowl of rice, soup containing two whole eggs, and pickles of various kinds. Whether or not all that has gone before was intended as an appetizer, one must now be prepared to eat real food. You must not only consume all this, but to be really polite you must be ready to accept a second helping. Nor is this all.

Persimmons and pickles are passed again, and as a climax a cup of rich strawberry juice is served. And this is not enough. As we finish this kindly old man before us on the floor is wrapping up a huge box of persimmons for us to carry back home. Too, he is wrapping it in a brand new furoshiki, a gift also, and for fear you may not appreciate its value I will add that this is a decorated square of cloth varying in size and color and used to wrap up any and everything. Our roasting pan, boots, suits, sugar, shoes to mend, are all wrapped up and carried in furoshikis. Highly indispensable are they in Japan, reminding me constantly of Ellis Island.

As the time is nearing for the service we have only to don our shoes and galoshes and we descend in the darkness to the meeting house below. The heavens are full of stars, but the road is steep and dangerous. Our host now lights a lantern and precedes us as we go down, down until we reach the level again.

Here all is commotion on the outside, and it is plainly evident that all are waiting for our arrival, for once we have been seated on chairs (chairs, mind you, for everyone else sits on the floor) with cushions right beside the Christmas tree, that throng enters as noiselessly as mice and stares in awe and silence. No wonder; at the sight of two foreigners. This would have been sufficient, for some no doubt have never before seen one, but to have them placed in such conspicuous position, just as if it were a public show, is almost too much. But how could we do otherwise when our hosts would be so polite as to place chairs in such an honored spot and then show us to them as an usher would precede us had we purchased tickets for the opera.

The audience is largely children, but mothers with babes on their backs and fathers, too, come as the evening passes.

The songs are printed on a chart in Japanese letters. The pastor points to these, the melody is played with one finger on a baby organ while the audience sings lustily. Too much so to be music, but the interest is there and training will produce changes in these voices as the years go by. After singing a song and being led in prayer by the pastor the

pictures and lecture begin, and for three hours those children, mere babes some of them, behave in a most surprising manner. Perhaps it is because they have so little to enjoy that they can sit still through this long program. Too long, perhaps, for right under their eye all the time are there not Christmas packages, one for every child, and a bag of cakes? This old gentleman and his wife have made careful selection of gifts appropriate to every member in the Sunday School. And as each name is called it was a joy beyond that of receiving the most priceless gift to see those children clasp the only Christmas present they would doubtless receive. With mixed joy, wonder, admiration, and I am sure, a greater understanding of the Christ that they have been vaguely picturing, after prayer they leave as quietly as they entered. This time held in awe by all that has gone before.

Some grown-ups remain upon the floor. To these our host and his wife serve tea and cake. To us, we are sorry to have to admit, a special drink and dried persimmons.

At 10 o'clock we are lighted by Japanese lanterns to our machine to catch the 10.20 train. It is midnight when we climb into bed and we are very tired, but happy that such a rare experience has been ours. Helping to make more vital to those beginners in the Christian religion the birthday of the King and to witness the beautiful testimony of a Japanese follower of Him Who gave His all for others.

ANNA B. GUNTHER.

More than 10,000 students from foreign countries are resident this year in the colleges of the United States, who will in a few years be returning to their home countries with the impressions and ideals received here. The *Presbyterian Survey* reports that last year a census showed 7,500 students, coming from 105 different countries. Of these, 1,200 were graduate students. Chinese number 1,500, Canadians 800, Japanese and Filipinos about 650 each. All the Latin American Republics are represented, and most of the countries of Europe and the Near East.

MRS. RUPP TELLS OF VISIT TO YUNKI

Yochow City, Hunan, China,
November 19, 1924.

My Dear Friends:

During our voyage of 750 miles up the Yangtze River to Yochow we passed many Chinese gunboats and launches that were transporting soldiers. We sailed on a British boat in the centre of which guns were stacked ready for instant use if needed. We were, however, not molested in any way.

A short time after our arrival at Yochow a number of us left by train to visit Yunki and Yanglowsze, two of our outstations. It was at a time when soldiers were being transported very rapidly and were accommodated first. Stations agents had instructions to sell tickets to civilians only if there was room. The agent would not sell us tickets. He, however, was very cordial and said we might board the train, at our own responsibility, if we could crowd in.

The passenger coaches resemble our box freight cars at home. There is a bench along each side of the car and two through the middle. There are racks for baggage on either side over the seat. There are iron bars over the windows. People looking out through them appear like convicts.

When the train arrived, more than an hour late, we climbed over bundles about two feet high placed across the doorway. Seats were out of the question. We were glad for standing room.

We carried the bedding and food for our party of fifteen, so we contributed our full share to the stacks of bundles that were already placed. When we reached the end of our journey we were greeted by the noise of fire crackers, a Chinese band, the boys of the Day Schools, and an additional crowd that escorted us into their town. The two American guests were carried in chairs, although they would have preferred to walk.

Eight years ago Rev. Wm. A. Reimert took us to see the Boys' School at Yunki. Forty little boys were studying in two little dark rooms under a roof that had only one small pane of glass for light.

It was January and the weather was very cold, the room being exposed to the outside air. There was no heat, and yet these forty little boys were very grateful for their school.

Since then a school house of four class rooms has been built. There are 115 boys enrolled, and the curriculum has been standardized to conform with that of the National Educational Association of China, while at the same time they receive Christian teaching daily. When they graduate from the Day Schools they are ready to enter the second year high school grade at Huping Academy, connected with Huping Christian College. Most of these boys are boarding students. A room in the dormitory 12 feet by 16 feet furnishes sleeping accommodations for eighteen pupils. Their beds are double-deckers, four boys sleeping in each bed, two on the upper and two on the lower. The boys do their studying in the recitation halls.

Eight years ago preaching services were held here in the front room of a Chinese house. Since then a church 40 feet square has been built. It is a nice, plain structure, having the pulpit across the corner. There is a balcony on each of two sides of the edifice, which is divided into five parts. There are four divisions or compartments under the balcony. These nine compartments adapt themselves most admirably into nine class rooms for Sunday School work, while at the same time there is a good view of the pulpit from every seat. The church has a cement floor to protect it from the ravages of white ants. It is furnished with nice pulpit furniture, and pews, made by the Chinese themselves, which are of a mahogany color. The walls are plastered white. One of the Boys' Day School teachers plays the church organ. All in all, it is a fine church, well planned to do effective church and Sunday School work.

A modest but very nice six-room parsonage has been built at a cost of \$700. One of the four bedrooms is reserved exclusively as a *foreign* bedroom for the use of our itinerating missionaries. The cost of erecting this church and parsonage



MISSION BUILDINGS AT YUNKI, CHINA

is \$3,000. This amount represents two of the China Chapel Funds of \$1,500 that I was privileged to raise throughout our Church.

Rev. Tang, one of Mr. Reimert's first converts, is the efficient and successful pastor here. He is the father of Miss Josephine Tang, who has almost completed her medical course in Peking Union Medical College. When this church was dedicated Mrs. Reimert presented half the Bibles and Hymnals that are being used.

I wish all the contributors to the China Chapel Funds could see this splendid plant—church, parsonage, Boys' School, dormitories, and a large lot which gives opportunity for expansion. My most gratifying recollection, however, is not grounds and brick and mortar, but the picture of the 115 boys of the Boys' School who with other boys and girls and men and women filled the church auditorium that night. These are the foundation stones on which the new China will be built.

Mr. Tang had invited the officials of the town to attend the services. On inquiring the next morning why they had not come he learned that the President of the Chamber of Commerce had been kidnapped the night before and was being held for ransom, and that all the other officials of the town had fled for safety.

Incidents similar to the one mentioned are very common.

The weather is glorious. There has scarcely been a cloud in the sky for a week. There has not yet been any frost and the grass is green. The chrysanthemums are wonderful along the walks and buildings on the compound. They range in size from the small yellow wild variety as large as a penny to a perfect sphere as large as a decanter or water bottle.

MRS. J. G. RUPP.

FACES

Faces!

Faces!

And more faces!

Old faces,

Young faces,

And faces that would be young

But never have had a chance.

Beautiful faces,

Plain faces,

And faces that would be plain

But for the soul shining through

That makes them beautiful.

Like open books,

Faces,

Faces,

And more faces!

—Lillian Harford Shively, Kyoto, Japan.

REPORT OF MISS ALLIENE S. DECHANT

THIS a far cry from cargo boats to motor cars, from tunefully tinny bathtubs to modern plumbing, and from Oriental costumes and lingo to set-in-platinum diamonds and English, but I'm glad to be home.

I sailed from Seattle August 26, 1921, under orders to fill a short-term contract at our Miyagi Jo Gakko, Sendai, Japan, which two-year contract expired in July, 1923. While in Sendai, through the kindness of Dr. Schneder and Miss Gerhard, I also taught, for one term, a class in the college department of Tohoku Gakuin, and during vacations visited every station where we have a missionary resident.

Having secured the Board's permission to see, at first hand, our work in China, I left Japan in July, 1923, visiting missions in Seoul, Korea, enroute. I began my publicity work in China in late September, in Shenchow, after an exciting trip up river, which included a firing-on and a retreat that I shall never forget. I taught English at both Shenchow Girls' School and at Eastview; had organ pupils at both the hospital and the Woman's School; played the church organ and haunted the city wall, the city streets and the riverside in search of "things Chinese." Karl Beck not only let me see his Day Schools in Shenchow and outlying districts, but also showed me his agricultural projects. Both the evangelistic and hospital departments made it possible for me to go on itinerating trips, visiting every out-station, during which time I spent ten days in Yungshui, where, under the guidance of all the Hartmans, I saw our work among the aborigines, the Miao. Mrs. Snyder also made it possible for me to visit women in their homes. The hospital department let me look in on dispensaries, two operations and a number of "rounds" despite the fact that I had to beat a hasty retreat during an eye operation by Dr. Tai.

In February, 1924, after a farewell royal, I was escorted "down river" by the Snyders, to Yochow. I spent my first six weeks at Huping teaching English three days a week to the finest boys on earth!

Week-ends I spent with the Becks, on itinerating trips to Day Schools. Mr. Ruhl let me mark English Club papers, Mr. Bachman let me look in on scouting and let me wander at will among his agriculture domains and boys; Mrs. Beck let me have her place at the church and chapel organ and Mr. Owen let me wave his Huping banner at various Huping field meets. Thus I came in contact with "things Huping." Nana Hoy also let me have a peep at her women in industry and told me their stories.

At Yochow Gertrude Hoy gave me "my best girls"; I had a night class and a private class at the hospital, helped a bit with the music at our Women's School, and the evangelistic department took me on itinerating trips as did the Principal of the Girls' School. Then, too, I went on a tour with the Social Welfare nurse. On Sundays I was kept busy visiting churches and Sunday Schools and Miss Snyder let me take her place at the church organ. One night she, too, let me share in a best-ever concert given at Huping by missionary artists. Thus everybody co-operated in letting me poke my "nose for news" into every nook and corner of our China Mission.

While at Yochow I spent a busy week-end at Changsha, where I saw international missions at work, and, on completing my work at Yochow, I spent a week in Nanking, where I saw union mission work that impressed me deeply. After attending the annual meeting of the mission early in July, I spent ten days at Peking and had a trip on China's Great Wall. I sailed from Shanghai, in company with E. B. Yost, August 19th, and our fareweller was none other than David Hsiung, who had just returned from America. I left the boat at Singapore and went on to Rangoon, knowing 'nary a person in Burma or India. During my eighteen days in Burma I went "from Rangoon to Mandalay" and, through the kindness of Baptist and Methodist missionaries, I visited missions in the hills, on the plains and by the riverside, and spent two days and two nights in the home of a Christian Burmese family.

I landed in India the day before Gandhi's birthday, and while he was in the midst of his fast, in an effort to bring about Hindu-Moslem unity. During my six weeks in India I saw mission work in Calcutta, Benares, Lucknow, Agra and Delhi, and saw The Snows and Mt. Everest while at Darjeeling. While at Delhi a mosquito presented me with dengue fever, and through the skill and kindness of the Cambridge Mission to Delhi I was made fit again in six short days, at St. Stephen's Hospital for Women. I sailed from Bombay November 8th and, in company with an old friend, discovered on the boat, journeyed to Cairo, to the Pyramids, Memphis and Sakkara and spent memorable, sacred days in the Holy Land.

In order to include Italy in my itinerary, I cabled from Port Said for third-class passage on the Olympic and subsequently saw Naples, Mt. Vesuvius, Pompeii, Rome, Florence, Venice, Trieste and

Milan. Then I went on to Lucerne and Basel and thence to Paris. One afternoon I went out alone to see our church at Chateau Thierry, where I gained impressions I'll not soon forget and where I purchased a Chateau Thierry hymnbook.

After two all too short days in London I sailed from Southampton on December 17th, in company with a "third-class" friend discovered at Port Said and two "second-class" friends. We two were but a small part of the two hundred plus in third class—representatives of twenty-two different nationalities. At our table were none other than two Rhodes scholars from Yale and the University of Pennsylvania, who had just completed three years' study at Oxford.

I reached New York Christmas Eve with \$1.76 of my own money and \$25 borrowed from my "second-class" friends. My two ministerial Bruds were at the gangplank, however, so I could return at once my borrowed coin.

RIFLES VS. SCHOOLS

THE present political situation in China, which has turned the eyes of the world upon that unfortunate country, has made it evident that something is vitally wrong with the life of its people. The military regimes which have existed for more than a decade have been sapping the life of the nation and the history of the disturbances of these past years is full of broken promises, mercenary depositions and an utter disregard for all rights of the common people.

War is never kind to the onlooker, but in China (and it must be remembered that the vast majority of the people would like nothing better than peace) war takes on certain ferocious aspects which are not to be found in western lands. These are due largely to the type of men found in the Chinese armies. Commanders of various military units who are short of men frequently endeavor to enlist persons whom they know to be bandits and entire groups of highwaymen are sometimes taken into the army in a body; their leaders becoming officers. It will be remembered that the men who held up the

Peking Express at Lincheng a year or so ago were taken into the army in this manner.

Whether they are officially a part of the army or not, the civilians suffer much from the exactions of men possessing fire-arms. As an old Chinese farmer remarked to Rev. George Snyder, "Ping lai, fei chu; fei lai, ping chu; du buh hao." (When the soldiers come the bandits depart and when the bandits arrive the soldiers go but they are equally bad.) It is not surprising therefore that in times of political disturbances the people have to fear looting and burning.

These evils have become much worse since the introduction of the modern high power rifles. The more efficient westerner has helped the militarists by putting new weapons in his hands. The Chinese people are well aware of this. They are apt to conceive that the westerner is hypocritical. The better educated among them are, of course, aware of the difference of attitude between the missionary and the gun-runner but to many of them it must seem as if the West is

bringing them a Bible in the one hand and a Krag-Jorgensen in the other.

This belief on the part of many of the Chinese is an obstruction to the work being done in China. It is also perhaps the reason why missionaries are oftentimes, on their first arrival in a newly opened district, suspected of being political agents of the country from which they come, sent to spy out the land. It has a tendency, moreover, to make the Chinese suspect the sincerity of the foreigner's intentions, no matter how earnestly he may have labored in their behalf.

We, of the West, are therefore responsible, whether directly or not, for quite a great deal of the trouble which is vexing China today. This evil has been done and as a result we have the responsibility of remedying it as far as possible. In America we have our religious and secular press to remind each individual that Christianity and war are antipathetic, but the ordinary Chinese has no such aids nor would he believe them if a foreign missionary quoted them. Should the leaders of Chinese thought in his community point out the radical differences in the spirits of the missionary and munition dealer respectively, then he would believe.

In our schools in China we are therefore trying to raise up leaders among the Chinese, who, knowing both the truths of Christianity and the detestation with which Christians regard anything savoring of hypocrisy, will be able to clear the fog of doubt and suspicion which pervades the minds of many of the Chinese as to the presence of the missionaries in their country. As Christians we must become disassociated in the thinking of

the Chinese from those individuals who have introduced this and other evils into their lands.

The students in our schools in China today are learning this lesson. They are learning that Christ is the Prince of Peace and that He came to take upon Himself the sins of the world. They will go out to tell this to the people and will no doubt gain a credence which would be denied a foreigner. But there are so few. And China is so large. Those of us at home, in order to quit ourselves of the responsibility resting upon us, must support the schools in China vigorously.

The Chinese will judge us as a Western people by what we send to them whether it be bayonets or Bibles, poison gas or physicians, murderers or ministers. It is for us to say whether they shall call us the servants of Mars or of Christ.

E. B. Yost.



MARY BECK AMID CHINESE CHRYSANTHEMUMS

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of January

Synods	1924			1925			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$11,593.76	\$4,089.95	\$15,683.71	\$9,658.52	\$8,290.58	\$17,949.10	\$2,265.39	.....
Ohio	6,044.68	2,353.62	8,398.30	5,694.31	1,046.55	6,750.86	.....	\$1,647.44
Northwest	260.82	38.15	298.97	222.77	27.00	249.77	.....	49.20
Pittsburgh	1,400.00	299.59	1,699.59	1,700.00	2,509.00	4,209.00	.....	2,509.41
Potomac	4,450.48	583.21	5,033.69	4,266.99	1,208.00	5,474.99	.....	441.30
German of East..	936.80	270.00	1,206.80	576.00	41.00	617.00	.....	589.80
Mid-West	1,604.21	30.76	1,634.97	1,326.28	440.00	1,766.28	.....	131.31
W. M. S. G. S. ....	.....	1,782.37	1,782.37	.....	4,939.62	4,939.62	.....	3,157.25
Miscellaneous ..	.....	24.00	24.00	.....	.....	.....	.....	24.00
Bequests .....	.....	99.29	99.29	.....	510.00	510.00	.....	410.71
Annuity Bonds ..	.....	125.00	125.00	.....	.....	.....	.....	125.00
Totals	\$26,290.75	\$9,695.94	\$35,986.69	\$23,444.87	\$19,011.75	\$42,466.62	\$8,915.37	\$2,435.44
					Net Increase.....	\$6,479.93		

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

“NOTHING IS SETTLED UNTIL IT IS SETTLED RIGHT”

THE right settlement of the difficulties which hinder the establishment of righteousness in America urges the Council of Women for Home Missions and the Home Missions Council to unceasing vigilance in places where the evangelical Church is weak. Through these agencies the Protestant Church can speak with one voice in missionary matters.

At the close of an Annual Meeting of the Home Missions Councils, the desire is strong upon us to spread a panoramic picture, coextensive with the work done during the year. We have not found the way to do this. We must content ourselves with a few segments from the reports which seem to bear particularly upon our denominational work.

The Returning Indian Student—The problem of the returning student is an old and ever recurring one, but with the Indian the difficulties are very acute. About 30,000 Indian students are in the public schools, about 4,000 in Protestant Mission Schools and about 30,000 in Government Schools.

“The 30,000 Indian students in Government Schools no longer are tolerant with less than the white student asks; moving pictures, automobiles, radio machines, lectures, contact with the student movements of the world—these all have their value in shaping their standards and ideas. The girls bob their hair and the boys press their clothes in the latest fashion. They, too, have the ambitions and enthusiasms of youth to be leaders.

“It is not to be wondered at that when these stylishly dressed boys and girls return to the reservations they are strangers in a strange land.”

The Religious Work Directors in Government Schools face a tremendous responsibility with their opportunity to direct this newly acquired “freedom.” An

urgent call goes to the Protestant Church to provide Religious Work Directors for all the Government Schools. Within recent years the various denominations have supported workers in twelve or fourteen schools.

It is well if the eyes of the Church look upon the new educational opportunities as a signal of warning and send missionaries equipped for the work. The missionary who was born and who *remains* in the past generation cannot hope to direct the intellectual and spiritual progress of the returning Indian student or help him find his place in his community. The Indian stands on “The Divide.” Civilization with religion or without it—that is the question.

“*The Jewish Press* during the past year has reflected a troubled state of mind over the active anti-Jewish propaganda which has manifested itself in America. Jewish leaders are also worried over the rapid spread of irreligion among their race. Almost feverish efforts are being made to stay the drift by providing *religious education* and social facilities for the young people.” This unsettled condition among so large a group of people in America gives the Church a challenge, paramount in urgency, but almost out of reach because of the Christ who stands in the way. Churches are encouraged to include in their ministry Jewish families in their neighborhood, to extend to them friendliness and good-will. America has more Jews than any other country; New York than any other city; Philadelphia, where our mission (Bethel Community Center) is located, has a Jewish population of 240,000.

Spanish Speaking People in the United States number between two and three millions. We have no missions among

them, but we need to know what other denominations are doing to bring them to Christian citizenship.

We quote from the report on Co-operation in Spanish-speaking Work:

1. *The strength and unity of the Roman Catholic organization.* In the last twenty-five years its agencies have been multiplied sevenfold.

2. *The activity of the guerilla sects.* The fanatical earnestness of the Pentecostal people, the Holy Rollers, the Seventh-Day Adventists, the propaganda of the Mormons and the flying squadrons of the Los Angeles Bible House have become a factor in the situation.

3. *The migratory character of the Mexican people makes co-operation necessary to save them from becoming a prey to fanatical sects.*

Co-operation between the denominations at work in the Southwest has not proceeded very far.

Eighteen Hundred Missionaries are at work for the Mormon Church. For twenty-five years the Mormon Church maintained a mission, with an average of five workers, in Japan. Recently the missionaries were recalled. The number of converts in that time was 150.

Westminster is the only Christian College in Utah. If the children in Christian homes in Utah are to have the advantages of education under Christian auspices, then Westminster College must be strengthened and enlarged.

The chief hindrance to Christian success in Utah continues to be the indifference of the Church.

The brief excerpts were selected from reports presented at the Nineteenth Annual Meeting of the Council of Women for Home Missions and the Home Missions Council held at Atlantic City, N. J., January 13-16, 1925. The facts and conditions on the Home Mission field call for less indifference, closer co-operation, the spirit of friendliness and good-will, and above everything else, men and women equal to their high calling as missionaries on the field. Will we see this day? the raven croaks NEVERMORE—but Christ taught us to pray "Thy Kingdom Come."

AN APPRECIATION

The valued account of the Washington Conference on the Cause and Cure of War was prepared especially for THE OUTLOOK OF MISSIONS by Mrs. D. E. Waid. We regret that we had no denominational representative at the Convention. We will miss the information and impulse which would have enlarged our view-point on this very important thought-molding movement for peace. Women capable of and accustomed to judge the value of conferences and conventions say this conference was a most forward-looking study of the fundamentals of permanent peace.

Mrs. Waid is recognized nationally as the outstanding leader of Home Mission Study. Her constant study of the factors which go into our modern life makes her evaluation of the Conference worthy of our close attention.

HIDE AND SEEK COLUMN

(Answers will be found in this department)

1. *What was the keynote of the recent Foreign Missions Convention?*
2. *How many bars in the Chinese flag? Give colors and significance.*
3. *The Literary Digest refers to what woman as "Portia"?*
4. *How many Indian children in school? What makes the problems of one group particularly difficult?*
5. *What missionary gathering did Mrs. Coolidge recently attend?*
6. *Who do we mean by "Hupingites"? What did they do during a summer vacation?*
7. *Why is it not possible for a Bible woman to work anywhere she chooses in China?*
8. *What hinders our missionary work among Spanish-speaking people?*
9. *Name the objects for our Thank-offering.*
10. *How many new organizations are reported?*

TWENTY-FIFTH ANNIVERSARY OF THE CENTRAL COMMITTEE

CONSIDERED from a business angle—an angle subordinate in importance when compared to the purpose for which mission study was conceived—the Central Committee for the United Study of Foreign Missions completes its first quarter century with an enviable record of success. Built on the financial backing of \$50—\$10 from each of five Mission Boards—the Central Committee began its work in 1900. At the Ecumenical Conference, in New York, representatives of five Women's Mission Boards formed a Committee for the United Study of Missions. After the first year the Central Committee became more than self sustaining. Each year from their earnings the Committee has given substantial assistance to organizations which have grown out of the Committee. This year the entire deficit of *Everyland* was met, \$3000 given toward the maintenance of the Federation of Woman's Boards of Foreign Missions, \$1000 toward publishing Oriental literature. The business angle, however, was quite submerged, in the appropriate celebra-

tion of the Twenty-fifth Anniversary of the Central Committee.

The Anniversary, observed on the evening of January 27, Hotel Washington, Washington, D. C., revived many choice bits of history and brought to the fore some of the visible results of this "venture of faith" on the part of a small group of missionary women. "The books published during the 25 years number a million more than the volumes contained in the Congressional Library. Instead of fifty miles of shelving, required in the Library of Congress, the Central Committee would need a seventy-five mile shelf to contain its publications."

The Anniversary service pricked our conscience and probably somewhat wounded our pride. We wished that we might have been far-sighted enough to have stood with the Boards who went in. If Interdenominational service like that rendered by the Central Committee for the United Study of Foreign Missions does not inspire adequate co-operation by participating boards then it does seem as though the term *appreciation* has a hollow sound.

FIFTEEN YEARS AT THE HELM

A difficult request came to the Council of Women for Home Missions at the recent Annual Meeting—the request of Mrs. W. S. Allen that she be not considered for the chairmanship of the Home Mission Study Course Committee. This came at the conclusion of her Twelfth Annual Report, representing fifteen years of work as chairman. Until recent years, the securing of the author, reading manuscript, editing, preparation for the printer, proof reading—in fact everything which entered into publishing the Home Mission Text-book, fell to the lot of the committee. When we remember the tedious and exacting work, with the responsibility it entailed, we may have a faint idea of Mrs. Allen's contribution to our understanding of Home Mission problems.

The year of Mary Helm's "From Darkness to Light" was Mrs. Allen's first year as chairman of Study Course—

then called the Publication Committee of the Council of Women for Home Missions. The early period of her chairmanship gave Home Mission Study Groups such strong books as "Mormonism, the Islam of America," "In Red Man's Land," "Old Spain in New America," and the book by Mrs. Allen entitled "Home Missions in Action."

Mrs. Allen was made a member of the committee when the committee was set up seventeen years ago. For fifteen years she was its chairman.

In 1920 the Council of Women became joint publishers with the Missionary Education Movement; since that time the Study Course Committee has been a joint committee with the Missionary Education Movement.

Miss Jessie Ogg, a member of the committee for a number of years, has been selected chairman.

THE FOREIGN MISSIONS CONVENTION

MEN and women who were the delegates to the Foreign Missions Convention of the United States and Canada, held in Washington, January 28-February 2, are enroute to England, Scotland, Europe, India, Japan, China, Korea, Africa, Turkey, Mesopotamia — others have reached their homes and offices in nearby and distant American cities. The hearts of these people are aglow with rekindled zeal to give Christ to all the world. At the Convention they touched the live coals of missionary enterprise, coals kindled by convictions born from experiences. Turning homeward, these delegates cherish the things they heard and register the great Convention as the beginning of an advance epoch in their missionary understanding.

The city dailies and weekly Church papers have given publicity to the addresses as they were delivered. Through the medium of a brief article we could not even call attention to "Who's Who" in a program like that provided by the Convention. There was a note sounded in practically every address and it is this note which we wish to broadcast. As we see it, the keynote of the Convention was GIVE, INSTEAD OF INTERPRET CHRIST. Rev. E. Stanley Jones, of India, said "Missionaries are not trying to make the East a pale copy of the West, but to offer Christ for the East to interpret for her own. First, we are not there to Westernize the East. I trust I will give my life to Christianize it. We are not there to implant Western forms of Christianity in the East with no other alternative but to accept them whether or no. Our Christianity must necessarily be through Western forms, but we say to the East that she may take as much or as little of them as she finally finds suitable to her purposes. However, we are there to give Christ and we will allow and urge the East to interpret Him according to their own National genius and past." Dr. Harris E. Kirk, of Baltimore, in a masterly address said, "We have allowed the impression to go out that Christianity is a Western religion. Nothing could be more misleading. We have

allowed it to become too closely associated with something that is not Christian at all — namely Western civilization." Robert A. Doan, a prominent layman of Columbus, Ohio, said, "The people of the Far East must be allowed to try Christianity in their own way. Christ must be set free in the lives of the Christians of these lands." Far sighted missionaries and observing travelers emphasized this view of our missionary relations with the East.

The arrangement of the program for the Convention differed from plans of previous Convention programs. Each day the program was built about a theme and speakers were selected with regard to their ability to speak upon certain themes. A request had come to the Committee of Arrangements to have a "Woman's Day." This was overruled, but eight women were placed on the program where they made valuable contributions to the subjects under consideration. We wish to think briefly of some portions of the program in which women took special part.

Four persons spoke upon the theme, "Christ, the Solution of the World;" among them was Miss Mabel K. Howell, Nashville, Tenn., who spoke on "His message to Society." Miss Ida Belle Lewis, Ph.D., China and Miss Helen K. Hunt, Dean of Women of Judson College, Burma, were two of the four speakers on the theme, "Christian Education in the Mission Field." Mrs. C. K. Roys, Secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A., spoke on the theme, "The Place of Foreign Missions in the Church at Home." Mrs. Thomas Nicholson, author of "Educating for Peace," was one of the speakers on "The Foreign Missionary Movement in Relation to Peace and Goodwill Among Nations." President Mary E. Wolley, Mt. Holyoke College, Mrs. Henry S. Peabody and Miss Jean Mackenzie delivered strong addresses at three of the afternoon meetings. Miss Mackenzie gave her address on the opening afternoon after the welcome address had been delivered by President Coolidge. Three distin-

guished women occupied places on the platform on the first afternoon—Mrs. Coolidge, Mrs. Nicholson and Miss Mackenzie. On Thursday evening, Miss Margaret E. Burton, author of "Women Workers of the Orient," delivered one of the finest messages of the Convention. Her subject was "Women and Children in Industry in the Far East."

The Convention was made up of seven-teen sessions: at three of these, women presided.

I am calling attention to women's part in the Convention with a single purpose, namely to note the growing spirit of co-operation between women and men in Christian work.

The addresses, two delivered by Hindu scholars; the third by the Christian labor leader of Kobe, received earnest consideration. Prof. John Jesudason Cornelius of Lucknow University, India, had for his subject "Movements Toward Christ in India." Prof. Cornelius was the delegate from India to the Methodist General Conference of 1924. At this time he is pursuing special studies at Columbia University. The Rev. Bhaskar P. Hivale,

of Bombay, spoke on "The Church in India." Dr. T. Kagawa, author of "Across the Death Line," spoke on "Sixteen Years of Campaigning for Christ."

We cannot mention the Christian statesman and missionary diplomats who brought the messages during the six days of the Convention. Their addresses should be purchased and read. That plan is fair to them. Beginning with the opening session on Wednesday when nearly 5000 persons listened to the address of President Coolidge, an unabated interest brought audiences varying from 4000 to 7000 people to the seventeen sessions of the Convention. At the last meeting on Monday night, 7,000 people listened to the masterly address, "The Call of Our Unfinished Missionary Task," by Dr. Robert E. Speer.

To look from the platform over the large audience brought the thought that Foreign Missions had gained a strong foothold in the hearts of believers. Then—stretching far on ahead we saw the vast areas of the unevangelized world and all we could say was "We're Here" and Others Will Come..

AUTHORS' DINNER

A HAPPY occasion on Tuesday evening, January 27th, was the Authors' Dinner in the Rose Room of Hotel Washington, given in celebration of the twenty-fifth anniversary of the annual publication of textbooks for the study of foreign missions, by the Central Committee. The several hundred people present were all guests of the Central Committee. Many of the authors of the textbooks were present and greetings were read from those absent. A lengthy article might be written dwelling upon the excellent short addresses by the authors, and guests from other lands.

The gracious words of appreciation from one and all of the constructive work done by the Central Committee under the guidance of Mrs. Henry W. Peabody, who has been its forceful and far-sighted chairman for twenty-five years, made a deep impression upon all who were there. It is not possible to

quote from the many fine addresses, but Margaret Burton gave a message that we may dwell upon and keep with us. She mentioned the submarine, the airplane, radio, poison gas, and other discoveries of the past twenty-five years, and the use to which they had been put during the war; then spoke of another power that has been discovered and that has grown up in our midst during the same period of time, and what it must mean for world friendship and peace—the study of races, religions, and governments of other lands under the guidance of the Central Committee. Such study must develop a gradual building up of friendship with the peoples of the world whom we have come to know through our books. It was said that the ordinary woman today, through mission study, is more familiar with world problems than the average lawmaker.

(Continued on Page 136)

CONFERENCE ON THE CAUSE AND CURE OF WAR

Eva C. Waid

ALL missionary women had a keen interest in the Conference on the Cause and Cure of War held in Washington, D. C., January 19-23, 1925, because the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions were two of the nine great women's organizations summoning this Conference. The other organizations thus uniting were the League of Women Voters, American Association of University Women, Women's Christian Temperance Union, Council of Jewish Women, Young Women's Christian Association, Women's Trades' Union League, General Federation of Women's Clubs.

Over 400 women met for six days in meetings definitely planned to give as full information as possible from those best qualified to give the facts. It was significant of the purpose of the gathering that every delegate's badge when presented was accompanied by a suggestive note book and pencil.

The first days were given to a presentation of the causes of war—not only those so clearly evident to all of us, but those more remote or complex factors which could so easily flame into war. There were masterly addresses on the great and varied economic causes, the educational follies breeding hatreds, the political machinery that left so many opportunities for evil machinations.

But, again and again, whether voiced in distinct religious phrase or not, came the recognition of our failure and neglect in living the high principles we professed as individuals, groups and nations—as one of the great contributing causes of war. It was a Jewish speaker, Rabbi Wise, who commended the efforts made by the Federal Council of the Churches of Christ in America to bring religious elements together on the questions of the essential oneness of humanity.

The last days were given to learning of those things which were leading to better understanding; which were already helping to remove some of the causes of war;

which were giving a better knowledge of world conditions and needed preventive measures. The international agencies now existing such as Postal Unions, Agricultural Institute, World Organizations for Science, Women's International Organizations, Missionary Organizations touching all nations were reported and valued. The work of the World Court, and League of Nations, was explained and the possibilities of the Geneva Protocol—likewise the movements in this country for the Outlawry of War. Educational possibilities for the future generations were opened up with very practical suggestions as to text-books, movies and family instruction for peace. The final day was given to the classification of the facts secured and the plans for future action by the different groups.

It was a sane, orderly, hardworking Convention of sincere and honest American women trying to find at least the beginning of a path toward abiding peace. Its purpose was to correlate such facts as to causes and cures of war, that each organization could, from this correlation find material for an immediate program of education and action among its own constituency. The Chairman of the Committee on Causes was Mrs. Silverthorn, President of the Federation; the Chairman of the Committee on Cures was Mrs. Ferguson, President of the Council. So I venture to prophesy that missionary women will find their programs in coming months bearing the impress of the Conference on Cause and Cure of War.

(Continued from Page 135)

Every guest at the dinner was presented with copies of the books for study during the coming year. These books—*Brave Adventurers*, by Katherine Scherer Cronk, and *Prayer and Missions*, by Helen Barret Montgomery, are just off the press. Each copy of *Prayer and Missions* contained an autographed picture of the author.

THE FEDERATION MEETING

Reported by Elisabeth C. Hendricks

WITHOUT a blizzard raged. Within a festal atmosphere of cheer greeted the women who gathered at the New York Avenue Presbyterian Church, Washington, D. C., on the 27th of January, for the twentieth Interdenominational Conference of the Federation of Woman's Boards of Foreign Missions of North America. Women from the North and the South, the East and the West, assembled in the Church parlors and promptly at 12.30 were seated at tables for the luncheon which preceded the business meeting. To sit at table together, means a real "get-together" for the women who are guests, and this luncheon gave opportunity for a delightful social hour, followed by a program of general interest. Miss Mary C. Peacock, President of Wilson College Summer School of Missions presided and called on a number of the luncheon guests for talks on subjects of importance to the Federation. After greetings from officers, Miss Carrie Kerschner, Secretary of City Federations spoke on this phase of the work. There are about 450 local federations, and representatives, present from New York, New Orleans, Los Angeles, Dallas and many other cities and towns all over our land, told of their work and the help given them by the General Committee of the Federation.

Mrs. Henry Peabody reported on Law Enforcement work and announced the sale of 100,000 copies of Save America, and 35,000 copies of the report of the Law Enforcement Conference held in Washington a year ago. She told of conditions in Alaska and how enforcement laws may be changed there, through the work of one woman.

Miss Peacock spoke of the work of Summer Schools and an interesting discussion developed concerning the merits of the denominational and the interdenominational school of missions—which shall we recommend? The consensus of opinion seemed to center on a wise co-operation, which would give to

each school a place and an opportunity for service.

Immediately following the luncheon a business session was held in the auditorium of the Church, Mrs. E. H. Silverthorn, President of the Federation, presiding. The devotional service was conducted by Mrs. William F. McDowell, and was followed by a resume of the years' work by Mrs. Silverthorn.

Discussion on Objectives for the Year's Work brought interesting talks on five objectives.

1. Christian Literature. Miss Alice Kyle told of *The Treasure Chest*, the excellent magazine being printed in India, and of how this paper is outgrowing her clothes. Many vernacular editions are desired. Mrs. Donald McGillivray, Editor of *Happy Childhood* a magazine which is bringing joy to the hearts of many Chinese children, spoke of an edition of 12,000 *Happy Childhood* for Christmas, and orders for several hundred copies were received that could not be filled because the edition was exhausted.

2. In the absence of Mrs. E. C. Cronk, the "Importance of Methods" was discussed by Mrs. Noble. We learned from her that editors should have annual meetings—that missionary information should be syndicated—and mission study developed. She cited Pasadena as an example, where each Sunday evening, for six weeks, from 6.30 to 7.30 all the Churches, including two colored and one Japanese, utilize this hour for the study of missions.

3. What emphasis is Foreign Missions Receiving Today Among Students? This topic of vital interest was treated by Miss Corilla Broadnax, of Wells College. A lack of knowledge of the work tends to indifference amongst the students. Last spring at Vassar they had large classes in mission study, their slogan being: "You shall know the truth."

4. How Can We Actually Relate Foreign Students in America to the Work

(Continued on Page 144)

BIBLE WOMEN'S TRAINING SCHOOLS

Grace Walborn Snyder

THERE are a great number of women's schools throughout the districts of missionary activity in China. Not, however, to all of them does the term of "Bible Women's Training Schools" apply. Each missionary community may have its school for women and each school is, in a way, a training school for women. The mission policy is to evangelize the Chinese through Chinese evangelists; so, the women must learn the story of Salvation from their own kind. The process would be slow and laborious indeed, if the missionary alone told the story. So the natural order of events in each community where missionary enthusiasm has touched, is that a certain woman's interest in the Gospel is carefully observed. Then, possibly that one woman is personally instructed by the missionary until her knowledge of the Bible becomes sufficient to make her a teacher for beginning Bible classes. At present, Chinese membership in the church is limited by the demand that each member be able to read certain portions of the Bible and each member must know certain Christian truths. Since few Chinese women even recognize char-

acters, it becomes necessary to conduct classes for women inquirers. It is not expected that many women from any one community become Bible women—virtually, women evangelists—but it is hoped that added knowledge of the Bible will be passed from one mouth to ten and ten to one hundred.

Each community also hopes to produce one or two Bible women during a certain period of labor. Dialects in China vary so much that a Bible woman from one community may not be understood in another place. The Chinese, furthermore, are ever quick to perceive the presence of an outsider in their midst. The outsider may be treated courteously, but her words seldom have the influence that the words of a local person do. The majority of the women have very little education and their doubt of an outsider, coupled with their mere understanding of the most colloquial of local dialects makes a combination that demands a local Bible woman for each community.

Women, who become prospective Bible teachers, are generally sent from the local district to some more advanced and larger institution where women from different



✻

BIBLE
WOMEN'S
TRAINING
SCHOOL,
YOCHOW
CITY

✻

sections are in training. These women receive advanced instruction in Bible truths as a primary essential. Bible women in training are expected to advance their Chinese education and to study arithmetic, geography and hygiene. Ability to play the organ and to lead hymn singing is a valuable asset for a Bible woman. From interior communities, some women enter training quite too late in life to acquire other than the advanced Bible training. Ages and amount of education vary greatly. In large sections of China, a young woman dare not lead the public life demanded of a Bible woman and never is it considered well for an unmarried young woman to do so. So Bible women are generally older married women. There are some advanced Bible Schools which receive only young women of high school education and these women become very valuable teachers for the Bible Women's Training Schools.

The small, local schools instruct in Bible Truths in the process of teaching character writing and recognition. Instruction in hygiene, arithmetic and geography is also given. Hymn singing is regularly practiced. It is always the hope of the local school that the life of some woman will merit advanced training, so that she may assist greatly in the work of evangelizing her own people. Another hope of the local school is that many women may receive a believing knowledge in the saving power and life directing force of Jesus Christ.

CHANGES IN SYNODICAL OFFICERS AND DEPARTMENTAL SECRETARIES

EASTERN: Statistical Secretary, Mrs. J. M. Michael, Millersburg, Pa.

NEW OHIO: First Vice-President, Mrs. H. J. Christman, Dayton, Ohio.; Second Vice-President, Mrs. F. W. Hoernemann, 322 W. Wayne Street, Lima, Ohio; Statistical Secretary, Mrs. E. E. Zechiel, 294 High Street, Wadsworth, Ohio; Historian, Josephine Ankeney, Xenia, Ohio, R. D.



ESTHER SHUEY SNYDER MEMORIAL
BIBLE TRAINING SCHOOL,
SHENCHOWFU, CHINA

A FORWARD GLIMPSE INTO THE APRIL ISSUE

"Our China Mirror"—brief sketches of women missionaries. These sketches will be useful for impersonations.

"Agricultural Missions"—the kind of reading we like for the month when "April Showers Bring May Flowers."

"Where Bobbed Hair and Hair Nets Figure"—this article will be of special interest from the view-point of the industrial life in China.

"Two Girls in Chinatown"—the story of two Western Pennsylvania girls who live in Chinatown.

"The Ten Commandments"—an article for the Temperance Secretary.

PITTSBURGH: Statistical Secretary, Miss Nell Smith, 21 Plum Street, Greenville, Pa.; Thank Offering, Mrs. C. G. Pierce, 1108 12th Street, McKees Rocks, Pa.; Life Members and Members in Memoriam, Mrs. H. L. Krause, 1804 Morrel Street, N. S., Pittsburgh, Pa.; Girls' Missionary Guilds, Miss Mildred Scott, Pitcairn, Pa.; Historian, Mrs. William Snite, Greensburg, Pa.

A MEDITATION FOR THE DEVOTIONAL PERIOD

By *Wilhelmina B. Lents*

APRIL

"The Lord's Prayer"

Hymn

Scripture thought:—No doubt the disciples had seen the great part of Jesus' life that was taken up with prayer and the results achieved through prayer, hence it is only natural that they should ask for instruction in the "art of prayer."

Luke 11:1-4

Prayer thought:—So many of us are so self-sufficient, we need to come to Jesus in all humility as did the dis-

ciples of old and ask the Great Teacher that He instruct us in the things of prayer. Remember also we learn to pray by praying.

Hymn

"Lord for tomorrow and its needs,
I do not pray:
Keep me, my God, from stain of sin,
Just for today;
Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for today."

Prayer Calendar

THANK-OFFERING DEPARTMENT

Mrs. Allan K. Zartman, Secretary

HOW TO STAY INTERESTED

THERE are a multiplicity of clubs and various organizations constantly springing into existence, some to live and thrive, and others to lose their enthusiasm in a very short space of time. It is a comparatively easy task to create a wide spread interest in a new and attractive enterprise which discriminately takes in a certain few individuals and excludes others; one which draws the line insistently around a group of people, giving them the unique impression that they belong to the exclusive set.

Such is not the missionary organization with its open doors, its wide spread invitation flung afar to rich and poor, high and low, educated and uneducated. Its very object is to give all alike the cultural advantage of an organization which has for its aim the promotion of an enterprise which stands apart from all others in its exalted ideals and purpose, namely, the spread of the Gospel of the Lord Jesus Christ. Men and women of creative genius and education have given their time and effort to make the study of missions the most fascinating and interesting that could engage the mind of any

one who is searching after great and important truths. The very finest talent is being utilized in devising methods; in writing books and in sending broadcast intelligence that awakens minds to the great and urgent needs of the world. A thorough knowledge of what has been accomplished and of what is still to be done by the church becomes the incentive for greater activity along missionary lines.

This organization furnishes in reality a liberal education to all alike who join its ranks. Every Christian woman should consider it not only a privilege but a duty as well, to become identified with this movement because it is vitally Christian and is carrying out the very purpose of the Church. In this organization there are many beautiful avenues open for special service.

The Thank Offering Department gives opportunity for the development of the deeper spiritual life. Living up to its requirements—praying and giving every day will mean growth in the Christian life to any individual. If there is a deep

sense of gratitude in the heart to God, it will express itself in a consistent life. We are sure this beautiful spirit of devotion and sacrifice is growing and will continue to grow if the proper effort is made by those who are the leaders in this great movement. We are coming to realize that it is much better to give for the work of Christ's kingdom than to use all we have upon self. Treasures laid up in Heaven give to the soul a deep and lasting satisfaction. We are hoping and praying that through the message of the little box the Thank Offering Department may become a mighty working force in the church.

The annual Thank Offering in each church should speak volumes. It should be the culmination of efforts and sacrifices in our homes and churches not only for one year but every year. One Secretary writes that some of her constituent congregations are seeking for new objectives. What can be more fascinating and interesting than the completion of the hospital in Yochow City, China?

Read the article in the January OUTLOOK "Through Hospital Doors," by Elizabeth Miller and your vision will be opened and your heart touched by this wonderful appeal (a true story). You can not find any thing more *interesting* and *compelling* than the objects for which the Thank Offering is to be used. The Girls' Dormitory, Catawba College; Scholarship Fund and Deaconess's

Work, Ziemer Memorial School; Vornholt Memorial Recitation Hall. The Thank Offering Fund has become such a vital factor in our missionary regime that we would not know how to do without it. But to go back to the Story written by Miss Miller, every society should put on this true illustration at some regular meeting of the society. It will not cost a great effort and it will awaken an interest and help your society to stay interested.

Be alert and watchful for new inspiration for your Thank Offering Department. Keep the irons in the fire that they may be red hot with enthusiasm and zeal. Do not allow the interest to subside just because you have sent in your offering. Begin now to lay a splendid foundation for a larger offering in the coming year. The two great stimulating forces in the Christian life are prayer and giving. Prayer stimulates giving and giving stimulates prayer.

The Thank Offering reports will soon be completed and they will tell the story of active, earnest effort or of disinterestedness and indifference. Are we so anxious that we are standing on tip toe with eagerness awaiting the result of the year's work? Let us pray the dear Lord to crush out of our hearts every vestige of the "Don't Care" spirit and ask Him to set our hearts aglow with fervor and earnestness for the work of the coming year.

THE TEMPERANCE DEPARTMENT

Mrs. C. C. Bost, Secretary

Dear Secretaries of Temperance:

Many inquiries come to me about literature in this department. I find very valuable material on the subject in the leading periodicals and I should like to suggest that you make selections from periodicals on signs of the times. Do not let a single missionary meeting pass without contributing at least one temperance number to the program. I have been interested in reading about a woman, who, to my mind, is one of the most interesting figures in public life. I refer to Mrs. Mabel Walker Willebrandt. The *Literary Digest* says: "This young Portia, who is

in the early thirties, brings before the Supreme Court of the United States all matters of jurisdiction concerning prisoners, prohibition, internal revenue, laws, evasion of income tax, smuggling of liquor, minor acts to regulate commerce, etc. In all of these she represents the Department of Justice before the highest court in the land and she does this with a clearness of vision, and a virility of mind that has brought forth the admiration of those with whom she has to deal."

(Continued on Page 144)

Literature Chat

CARRIE M. KERSCHNER

MING KWONG

CHAPTER 4

The Program Committee has innumerable Helps at hand to arrange for all the sessions covering the study of this interesting book. First there are the ones provided in the packet (35c). It would be well for each woman to have a program outline to follow the study of the book. (They sell for 60c per dozen.) Then "How to Use" is most helpful (15c). Reference to "The Linguist" is frequently made and only a few copies of it remain for those who have not yet gotten their copy. Our own missionary, Jesse B. Yaukey, was the editor of this year book of the Nanking Language School (50c each). "China's Challenge" is proving popular, too, and sells for 50c, paper; 75c, cloth. "Ming Kwong" is the title of the book for which all of these helps have been provided. As has been mentioned so frequently in these columns the price of this book as well as of all the study books in paper is 50c; cloth, 75c. The same reference material is good for the young people's book, "China's Real Revolution" (50c). Have all the Guild girls ordered their copies? Do not depend on one copy for a Guild. Each girl should have one to take part in the discussion (packets 50c). Mission Bands and Junior groups are using "Chinese Lanterns" (50c). Packet for same, 50c. Handwork packet, 40c.

The "HISTORY OF OUR GIRLS' SCHOOLS IN CHINA," just off the Press, is attractive and contains information which every W. M. S. and G. M. G. needs to carry out the program successfully. Only a small edition has been printed. The cost is 20c each. We hope all who desire copies may be accommodated. Order NOW!

Is your "CHINA MIRROR" growing? Month by month new pictures should be added. The pictures are 20c a package.

Divide your society into two sections and have them give the contents of page 804 in the October Missionary Review of the World (25c). Torchbearers in China (50c), chapter six gives an interesting account of General Feng, the great Christian General of China. Some one will surely want to tell the story of his life. Use the prayer of a Chinese student at the opening of an American State Legislature, which was given to you at the summer conferences, to close your meeting. Those who did not get it during the summer will find it on page 15 of "How to Use" Ming Kwong.

PLAYS: In this China year, everyone will want to give at least one play. With costumes and accessories available for two new plays besides "Out of Darkness" (15c), previously mentioned, there is sure to be a large demand for "GOLDEN LOTUS" and "THE TWO SONS OF HAN." Painstakingly prepared by the Committee of the China Mission on the Celebration of the 25th Anniversary, no effort has been spared in the working out of these plays or in assembling of costumes. "GOLDEN LOTUS," requiring 12 characters or more, sells for 20c each; 6 for \$1.00. Costumes for this play rent for \$10.00, \$5.00 of which will be refunded provided the costumes are returned in good condition. "TWO SONS OF HAN," the true story of two school boys at Yochow (8 characters) also sells for 20c each; 6 for \$1.00. Costumes for this play rent for \$6.00, half of which will be refunded provided the costumes are returned in good condition. Costumes for "OUT OF DARKNESS" rent for \$1.30. Carriage both ways is also charged.

Books, and all literature should be ordered in the usual way. Eastern and Potomac Synods ordering from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

ALL ORDERS FOR COSTUMES SHOULD BE SENT DIRECT TO CARRIE M. KERSCHNER, address given above.

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

CHINA'S REAL REVOLUTION

CHAPTER III.

For decorations on invitations and posters for the April meeting, paint Chinese flags on white cards. During the program when mention is made of the abolition of the use of the old dragon flag, and the introduction of the new rainbow flag, a description of the latter should be given. Do you know why the present Chinese flag has five bars? It is a very interesting flag when one knows that:—

Red is for the Hans or Chinese proper.

Yellow is the color of the Manchus, whose home is in Manchuria. They were the rulers of China, who were dethroned at the time of the revolution and the establishment of the republic.

Blue stands for the Mongolians who live in sandy Mongolia.

White is for the Moslems in Turkestan.

Black represents the Tibetans who live in that vast region to the west of China proper.

The third chapter in the book emphasizes the need for education in China today. The students at our own Huping Christian College realize this need, too, as these quotations from the college monthly, "Huping," show.

"We believe that in this undertaking (summer schools for illiterates) we are attacking the root of our national weakness. We said, 'We are weak because we are ignorant, and we are ignorant because we cannot read and write.' Therefore those of us who could, started or joined the nation-wide movement of mass education.

"With the rare opportunity presented by the summer vacation, three groups of Hupingites were enabled to work out a systematic course in popular education. One group established schools for illiter-

ates at Yochow, another at Yanglowsze, and the third at Taolin."

In your study do not confuse "pei-hwa" with "phonetics." The former is a system of writing using the old Chinese characters (ideograms), making them stand for exactly what they do when their sound is given in speaking, while phonetics are recently adopted symbols to represent the sound of the words used. Supplementary material on the phonetics can be found in the *OUTLOOK OF MISSIONS* for August, 1924, in an article written by Prof. David S. Hsiung, of Huping Christian College.

If you are a crossword puzzle fan, and want to use puzzles for your social hour, you can secure a copy of one containing many words important to Guild girls, by sending a request and enclosing a self-addressed and stamped envelope, to Mrs. Annetta H. Winter, Prospect, Ohio.

Are you all using the book, "China's Real Revolution"? It is good from cover to cover. Don't miss it!

NEW NOTES

We are especially glad to welcome the girls of the new G. M. G. in Salem Reformed Church, Cincinnati, Ohio, because they are the members of the first Guild to be organized in Cincinnati Classical. May their example inspire others to organize!

We also want to extend a welcome to the Guilds at St. Paul's Reformed Church, Lancaster, Pa., and Central Reformed Church, Dayton, Ohio.

Before the G. M. G. at Sugar Creek, Ohio, became a W. M. S. Circle, it replaced itself with a new Guild. Shall we not also find someone to fill the ranks of G. M. G., when it is time to move up to the W. M. S., just as these young women did?

Attention, Mission Banders! Let's give three big rahs for the boys and girls in our new Mission Bands at:—

St. Luke's Reformed Church, Baltimore, Md.

Trinity Reformed Church, Saxton, Pa.
First Reformed Church, Cincinnati, Ohio.

St. John's Reformed Church, Florence, Ind.



KINDERGARTEN
OF THE
JAPANESE
MISSION,
LOS ANGELES,
CALIFORNIA

(Continued from Page 137)

of the Foreign Field? Discussed by Miss Pauline Senn, an Oriental student. There are 12,000 students from other lands in our schools.

5. The last topic—"What Relationship Has the Federation to International Institutions on the Foreign Field?"—was presented by Mrs. Lawrence Thurston, President Ginling College, China.

The remainder of the session was given

over to business, the inspiration to be gathered from the convention that followed.

(Continued from Page 141)

If you have not read Mrs. Willebrandt's address in the "Law Enforcement's Convention Minutes," by all means order and read it. Order from Carrie M. Kerschner, 416 Schaff Building, Fifteenth and Race Streets, Philadelphia.

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